The Nation.

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The Week.

For the second time in two years, the public has been threatened with an arbitrary deprivation, through a great strike, of a necessary of life. There was plenty of coal in 1902, and there is enough meat now, but the comfort of the 80,000,000 people is a thing of minor importance when labor and capital are settling "a little matter." Frequent and arbitrary and wholesale cut-offs of the food and fuel supply of mankind are a new factor in modern industrial life. The world has to be continually on its guard against floods and crop failures, and in many places against earthquakes and volcanic eruptions. To these contingencies must there now be added the danger of an abrupt denial of food and fire? The butchers' strike brings out clearly the difference in tactics between organized labor and organized capital. Capital may be, and no doubt is, as greedy and as unscrupulous as labor, but it has a better knowledge how far it is safe to proceed. It knows that there is a point beyond which it cannot go. A Trust is always on the lookout not to tax the community more than it will bear. Sometimes it errs, but is generally quick to retrace its steps. Unlike labor, capital hesitates to throw itself out of employment. Money must earn money. As a rule, and in the end, economic law will undo the evil wrought by greedy and scheming capitalists. They inflated speculation tremendously in the last six years, but now are submitting gracefully to the consequences. Unprecedented losses are being written off without a murmur. But labor has also been playing an audacious game. It has said, and is saying with redoubled emphasis to-day, "If you won't buy goods with the union label and made at union prices, you shall starve." Starve we shall not, but we may be put to a vast amount of inconvenience, and shall perhaps ask ourselves if unionism is not quite as much in need of restraint as capital.

"The wicked partner" who used to serve as the scapegoat for embarrassed gentlemen with reputations to lose, is now superseded by the "erring secretary." It appears that the failure of Burke and Herskovitz, the delegates of the United Mine Workers, to see the President on their first visit to Oyster Bay was due to a stupid blunder of the arrogant Mr. Loeb. "Clothed with a little brief authority," he sent the delegates packing while Mr. Roosevelt was closeted with some of the regular politicians. But the delegates of the United Mine Workers command votes, and, returning to Wilkes-Barre, telegraphed back to the effect that they must see "the Secretary dead or the President alive." The reply came from the President himself. "Might they see him? Why, dee-lighted! Credentials not required: come any time: Friday or Saturday, just as they chose." Where was the valorous Rough Rider, the strenuous upholder of the dignity of the first citizen of the republic? Manifestly, it is one thing to become interested in a coal strike when the Presidential election is far in the future, but quite another to listen to the woes of Colorado miners when the Treasurer of the Republican National Committee is about to visit Wall Street.

Delaware Republicans who have fought Addicks and all his works for so many years at such fearful odds, are justly indignant at the President's reward of the man who turned his coat in order to become Addicks's henchman, W. M. Byrne. "Is the President mad?" asks the Wilmington *Every Evening*. It goes on to recite the scandalous facts connected with the original appointment of Byrne, and the refusal of the Senate to confirm him, and asks whether Mr. Roosevelt is "bent upon carrying out the terms of his alliance with the corrupt influences of Addicks Republicanism," or "merely providing a living for William Michael Byrne at the expense of the Government." This indignant Delaware editor is evidently in need of a private lecture on "the larger good." Addicks is a threatening monster, of course, and Byrne is one of his most discredited tools; but if they can aid in bringing about the larger good of Mr. Roosevelt's election, it would have been a failure in his highest duty if he had hesitated a moment in striking hands with the man who is doing his best to disgrace and debauch Delaware.

Mr. Paul Morton intends to be every inch a Secretary of the Navy. What his predecessors have done he will do, and more—vastly more. All they could cry was, "We need a larger navy"; but how much larger, and for what specific purpose, they were unable to say. But our new Secretary knows exactly what he wants and why he wants it. In a few terse words he has stated his conception of the American fleet. The navy, he asserts, is "the watchdog of American commerce everywhere on the high seas." And he adds that it should be "the most formidable in existence." But does American commerce need a watchdog just yet? Most of it is carried on in foreign bottoms, and neutral ships make neutral goods. Certainly, we do not need the most formidable fleet in existence to protect the comparatively few ocean steamers that now fly the American flag. We are spending over $100,000,000 a year at present on our navy, but if Secretary Morton starts right in on the policy that is credited to him, we shall mount up to $200,000,000 in no time. England has appropriated about $184,500,000 for the present year, but when we have caught up with that figure we shall have to begin all over again, since she will at once go us several better.

The outcome of the fight for the control of the great railroads of the Northwest is as uncertain to-day as before the fatal May 9, 1901. The United States Circuit Court at Trenton has granted a preliminary injunction against the proposed pro-rata distribution of the assets of the Northern Securities Company. This is a victory for the Harriman or Union Pacific faction. The decision does not go into the merits of the question whether the Union Pacific people are entitled to receive back the identical Northern Pacific stock deposited by them when the Northern Securities Company was formed. It merely prohibits the last-mentioned from disposing of its Northern Pacific or Great Northern holdings, or from drawing dividends on them, until a decision of the case on a full and final hearing can be reached. It keeps the Northern Pacific stock from getting beyond the recovery of the Harriman interest in case the court decides in their favor in the end. The real outcome must, of course, remain in doubt. The Union Pacific people have an obvious stake at issue. Northern Pacific stock has gone up since the merger of 1901, and Great Northern down, which naturally makes them opposed to a pro-rata distribution of the Northern Securities Company's assets. Besides, a victory on the final issue would keep them from losing their hold on the Burlington road. The fight, however, is hardly likely to reach the acute stage of the early days of 1901. Neither Wall Street nor the railroad world has the inclination or the means for such a conflict. The real importance of the present injunction is that it makes a compromise seem more likely than before.

Are the Massachusetts Republicans after Lodge's scalp? His term expires next March, and his return to the Senate will depend upon the favor of the Legislature to be elected in November. But the spirit of Lexington and Bunker Hill is abroad in the Bay State. The movement for Canadian reciprocity, we

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read, has developed into "one of the most widespread and spontaneous outbursts ever seen in New England." A committee of one hundred business men of the highest standing has been appointed to take charge of the campaign. It is openly declared that "Massachusetts has been misrepresented." The sentiment of the State is asserted to be "overwhelmingly" in favor of reciprocity, and of a kind "not confined to non-competitive products." The committee has issued an appeal to voters, irrespective of party, and is also circulating a petition for Republican voters to sign. The latter has an ominous ring. "We promise," it runs, "to attend the caucuses, and also to urge Republican voters not to nominate any person as a candidate for the State or *national* Legislature who is unwilling to commit himself clearly in favor of such reciprocal trade relations." As a result of only a slight effort, 15,000 Republican names have already been obtained, and signatures continue to come in at the rate of nearly a thousand a day. The fight is not against Roosevelt; but Massachusetts seems determined to have it cut with Lodge. Of course, it well knows that it has only to show a majority for reciprocity to convert him into its most ardent advocate.

Another Southern judge has come out against the "false standard of honor" which has led to so much needless blood-letting in the South. In charging the July Grand Jury at Montgomery, Ala., Judge W. H. Thomas of the City Court declared that he would continue to speak his mind upon this question of wholesale manslaughter until he convinced his juries of his earnestness in the matter. He had previously prepared tables showing that the rate of homicide is not due to questions of density of population, or race, or climate, or illiteracy, but to misguided public opinion. The judge then expressed the following admirable sentiments:

> "We all must condemn and punish the silly sentiment that avenges wounded honor or fancied insult with the life of its victim; to condone it is to place a premium on brute courage and to cheapen human life. . . . I, therefore, urge that you honestly investigate such offences presented, and base your findings alone upon the evidence, regardless of what any former grand jury has failed or refused to do, regardless of the findings of any coroner's inquest or of the opinion of committing magistrates; and without regard to the color or standing of the unfortunate victim. Let it ring in your ears and burn in your hearts that the blood of the slain cries out to you that the crime be avenged."

Had there been a few similar utterances from the bench of South Carolina in the last few years, such a shocking betrayal of justice as the acquittal of James H. Tillman for the murder of the editor of the Columbia *State* could never have come to pass. Judge Thomas deserves a place in the front rank of the distinguished Southerners who, like Bishop Galloway, Judge Emory Speer, Judge Jones, and others, are striving for the enforcement of the laws, the suppression of crimes of violence and of prejudice.

In the swift trial, conviction, and imprisonment of the three colored assailants of Mrs. Biddle, Jersey justice has been true to its traditions. The management of the whole affair by the authorities cannot be too highly commended. There was every circumstance to inflame public opinion against the miscreants, and the precautions taken by the civil and military officers to avoid mob violence were apparently fully justified. The cumulative sentences imposed upon each of the prisoners amount to forty-nine years each. Even the allowance granted for good behavior will not reduce this time to less than forty years and ten months each, so that the sentence in all human probability is imprisonment for life. Viewed from the legal aspect, it will be seen that the maximum punishment in New Jersey for criminal assault, to wit, fifteen years, is incommensurate with the gravity of the crime. In this case, it was possible to supplement the penalty for criminal assault with the maximum penalties for robbery and for an attack upon an officer of the law. But the Legislature of New Jersey will do well to increase the penalty for criminal assault. This case was determined by confession, without the testimony in open court of the victim, who was, indeed, too ill to appear. Such might often be the case in the South if the defenders of mob violence could rid their minds of the belief that terror is a necessary deterrent, or could forego the excitement of a man-hunt.

From Mr. Arnold-Forster's long-promised statement of his proposed reforms for the English army, it appears that England is to escape some of the lasting consequences of the Boer war, which threatened a year or so ago to add to her burdens. Immediately after that struggle her Imperialists would have it that she must place a much larger number of men in arms or else resort to universal compulsory military service. Only the other day a commission reported in favor of conscription for the militia. Fortunately, sufficient time has elapsed for the sting of England's humiliation to pass away. The militia report was promptly pigeonholed for all time, and now Mr. Arnold-Forster comes forward with a proposition to reduce the army by fourteen battalions of infantry. The Volunteer forces are to be reduced to 180,000 men, but these Mr. Arnold-Forster means to change from play soldiers into effective men of arms. The militia the War Secretary will not touch at present, "because public opinion is not ripe" for any changes. Yet the militia is the great feeder of the regular army. The shortening of the term of service to two years in the case of four out of five men in order to increase the reserve is in line with military progress in this and other countries, and is Mr. Arnold-Forster's really important reform. With England reducing her army, France her navy, and the Democrats proposing to cut down the United States army, it appears as if the recent alarming craze for militarism and war were beginning to subside.

Having settled the question of Asiatic coolies, the Transvaal is now deeply pondering the question of Asiatic traders. The coolies are a blessing to the country because they can be herded together in a compound and made to cheapen the cost of production of gold. Cheap gold is a good thing, but the South Africans believe with Secretary Shaw that cheap goods are a curse. Asia produces, however, able merchants as well as hard-working day laborers, and some of them have fixed their eyes on the Transvaal. They have rashly concluded that where there is plenty of gold there ought to be a chance to do some business. But the Government has been requested to take measures to prevent a further influx of Asiatics, "except Chinese laborers." The situation, indeed, is one that should call for the attention of Mr. Chamberlain himself. As a matter of fact, the Asiatics against whom legislative action is desired are not Chinese merchants, but his Majesty's own subjects from British India, whose frugality enables them to undersell the white traders. True, India is not a self-governing colony, but only a dependency. Still, as the King does not hesitate to employ her sons to fight his battles in Tibet, China, and Africa, it is hard to see how he can graciously refuse to let them sell small wares in the country towns of the Transvaal.

President Kruger's death in exile after the gradual failure of his mental powers, marks the end of an era. He was the ideal chieftain of the Protestant Burghers of South Africa—their Moses and their Joshua. He represented personally their unyielding, well-calculated courage, as well as their fanatical piety and their excessive love of a hard bargain. The strange mixture of sordidness and valor in his nature was typical of his generation of Boers. They feared God, brutalized the Kaffirs, and bled the British settlers—not a very amiable character, yet it gave the world a classic example of military heroism. A statesman Kruger never was. Indeed, it would have been idle to expect so much in one whom training had made a shrewd politician, after Nature had cut him out

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for an unbending leader of a chosen people.

The French Parliament has adjourned with a considerable record of achievement. At the last moment Premier Combes was cleared of all suspicion in connection with the Chartreuse bribery scandal, but stood a little discredited for bringing formal accusations which he could not prove. Previously a commission had thoroughly whitewashed M. Pelletan, Minister of the Navy, whose incompetence seems morally demonstrated. Personally, then, the Ministry goes into vacation with some loss of prestige. Politically, however, M. Combes's expectation of life seems good. The prohibition of teaching by the religious orders—the chief measure effected by the present Parliament—is very popular, although it involves the subversion of religious liberty and enormous expense. Popular also is the quarrel with the Vatican, now prolonged by the failure to provide a salary for the French Ambassador. Apart from these contentious matters, the Combes Ministry has deserved well of the Republic and of civilization by reducing the naval programme and by relieving in many ways the hardship of compulsory military service. France alone of all the nations which give lip service to peace, has handled her armaments as if she took her own professions seriously. Here M. Combes's neo-Voltairism has produced good fruits.

If Pius X. has decided to discipline the Bishop of Laval, the Concordat will hardly survive the resulting quarrel. Bishop Geay himself is in the awkward dilemma that if he goes to Rome the Government will certainly dismiss him, while if he refuses to go, he may even suffer excommunication; whereas Pius X. can hardly ignore Bishop Geay's apparent insubordination without sacrificing the discipline of the Church, or punish the recalcitrant without depriving the Church of its historic privileges in France. That the Pope will proceed regardless of consequences may fairly be assumed. Yet any composition of the quarrel seems preferable. Unwittingly the head of the Church is making the Church seem the enemy of the State, and on a clear issue of Church against State, the Anti-clericals can undoubtedly sweep the country at the approaching elections. Of the religious warrant for the Pope's inflexibility we do not presume to judge; politically it is an act of high folly for the Church to let the issue be sharply raised in the present state of public opinion.

The recent elections in Holland strengthened the position of Premier Kuyper. The majority is composed of elements which have absolutely nothing in common except hatred of liberalism. It makes no distinction between the most moderate doctrinaire and the rabid Socialist. Dr. Kuyper certainly is a unique personality. He is a man of infinite tact, a great organizer and skilful debater, and also an uncompromising Calvinist, for whom the world has not moved since the sixteenth century. A Prime Minister and head of the Department of the Interior, who writes, at the same time that he is busily engaged in preparing legislation, a voluminous book "on the nature and appearance of angels," is certainly a remarkable anomaly in this century. Yet it is this union of practical sense with intense religious feeling which gives him his strongest hold on the lower strata of the people, who by recent legislation have received the electoral franchise.

The defeat of the Russians at Motien Pass is of interest chiefly as showing their growing tendency to assume the offensive, in which they are doubtless encouraged by the steady arrival of reinforcements. It implies, too, how little there was in those brave stories from St. Petersburg that the passes were abandoned with little or no resistance because this retrograde movement was in keeping with Kuropatkin's carefully made plan of campaign. It is now apparent that the passes were given up because the Russians could not hold them, and their importance is evidenced by this attempt to regain them as soon as the necessary forces for an attack were at hand. But, like most of the other Russian aggressive movements, it failed egregiously.

Germany has protested vigorously against the seizure of Japanese mails carried in a German merchantman. The case raises two interesting points in international law: First, what is the status of the Russian volunteer cruisers plying in the Red Sea? Second, what right of search or interception of mails may a belligerent exercise upon the high seas? It would seem that the Russian auxiliary cruisers are war vessels with all the rights of such. The fact that they passed the Dardanelles in the guise of merchantmen should not affect their belligerent status. It merely raises the question whether Turkey exercised a proper vigilance and faithfully observed her treaty obligations to the European Concert. The Russian cruisers, if they slipped through with their armament on board, were already war vessels, and may be thought of as having run successfully a diplomatic blockade. If, on the contrary, they fitted out at a foreign port, their condition is that of the famous Confederate cruiser *Alabama*. In any case, they are officered from the Russian navy, and rank as second-class cruisers. They can fairly be challenged only if they exceed the admitted rights of belligerents. The question whether they got out of the Black Sea legally is apart from the main issue.

Mails to a country at war are not contraband as such, and it seems certain that by sequestering all the Japanese mailbags for a day or two the Russian captain committed an offence for which his Government must apologize. Letters and dispatches relative to military operations are, however, contraband; on this point there is no difference of opinion. But here arises the very delicate question, Who is the judge? The French Foreign Office has attempted to place the whole responsibility upon the captain of the mail-carrying vessel. Germany apparently takes the view that Russia might properly have exercised a discretionary right of search on board the neutral vessel. Should the case come before an international tribunal, a very important item might be added to the law of nations.

A report of the American consul at Bremen, just submitted to the State Department, shows that there has been a relative decrease in the number of American students registered at the German universities. During the first semester of the current university year in Germany, there were in attendance but 317 students from the United States, as against 310 in 1900. The slight absolute increase contrasts with the marked growth of numbers in our colleges at home, and with the continued influx of students of other nationalities, especially the Russian, to the German seats of learning. The explanation is probably twofold. Our Mecca of learning has become cosmopolitan, and our home provision for advanced study has grown more inviting. Prof. J. M. Hart's little book upon 'German Universities,' published more than thirty years ago, had a surprising influence in turning many of our ambitious students to German institutions. But of late years France, Austria, and even England have awakened to the presence of the American student, and now vie with each other in proffering him privileges of study and investigation. Doubtless there has conspired with the causes already cited a growing distrust of the Ph.D. "made in Germany." It may mean much and it may mean little. Even when deservedly conferred, it is no complete evidence of the bearer's fitness to teach in an American college. The story is told of some English Premier who explained that in appointing judges he always chose a gentleman, and added, "if he knows a little law, so much the better." This may be a poor rule by which to choose judges, but something may be said for it as a recipe for selecting college instructors.

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POINTS IN THE STRIKE.

In striving to think straight about the great strike in the packing industry, a preliminary warning should be given against falling into the fallacy of magnitude. The extent of a labor trouble of this kind does not alter the principle in issue. Whether it be a butcher's assistant who throws up his job in a retail shop in a country village, or 50,000 employees of millionaire packers who quit work, the economic and social and moral laws involved are essentially the same. This is not to say that the consequences in the latter case may not be enormously more disastrous than in the former. When organized capital on a large scale engages in a conflict with workingmen's unions whose membership runs into the thousands, the effect cannot but be far-reaching, and somebody is bound to get hurt. But the essence of the problem remains the same. The real questions, in one instance as in the other, are these: Was the demand for higher wages justified by the state of the industry and of the labor market? Were the further stipulations of employees such as their employers could not admit without surrendering control of their own business?

Those are the strictly relevant considerations. The threat of serious inconvenience to the public, large immediate money losses, and the certainty that the strike will, if persisted in, plunge many into misery, are all painful things to reflect upon, but do not touch the vital points at issue. Justice is justice, and social morals are the same, whether two persons or two millions are affected. Yet merely because the meat strike is of colossal size and bids fair to interfere with the comfort of half a nation, some people speak as though we were to abandon all our settled notions of the rights and wrongs of labor conflicts. But this is to let bigness count more than clearness.

On the first point—the demand for higher wages—the labor leaders have already confessed that they blundered badly. They misread the labor market. It became at once evident that plenty of men stood ready to take the places of the strikers. It was an ill-timed strike. Possibly the men had been misled by Republican panegryics on our unparalleled state of prosperity, in which employment was everywhere seeking the man; but anyhow they speedily found out their mistake. This is a period of falling wages, in spite of Dingleyism, and to strike for a higher rate of pay is folly. So the union immediately discovered; and, accordingly, on Saturday it abruptly withdrew its demand for an increase in wages.

In fact, it withdrew all its original demands, thereby confessing that the strike was not justified in the beginning. Still, though thus speedily driven to admit their gross error of judgment, the labor chiefs say they will not let the men return to work unless all are taken back in a body and the establishments of the packers are completely unionized. This the employers refuse to concede—in our opinion, properly. To discharge incontinently, at the option of organized labor, men who have come forward to prove in their own persons that no such thing as a labor monopoly exists, would be not only a grave injustice to them, but a knuckling under to a beaten union. What the strikers practically said was: "Increase our wages, for if you do not we will strike, and you cannot get men to do the work." Thereupon the employers set about getting new hands, and were successful. Then the strikers returned to say, in effect, "Well, we see now that we were wrong, so just discharge those non-union men and put us again in charge of your business."

Right there, it seems to us, the packers have a public duty to perform, and we hope they will not falter in it. It is high time that labor leaders were taught an emphatic lesson in as impressive a way as is now possible in the packing trade. They should have it borne in upon them that positions are not to be played fast and loose with. A man's job is no longer "his" if he throws it up without warning. When he "walks out" of the shop, he walks out of any fancied lien he may have had upon the right to work in that shop. This is the correct attitude now maintained by the packers. They agree to take back men as the latter may apply and may be needed; but they decline to displace the new workmen they have taken on, or to put their works again at the mercy of union dictation. If they are firm in their stand, as we sincerely trust they will be, they will do the labor unions and the whole country a good turn. Nothing is more important than to beat it into the minds of all concerned that the rules of the game must be observed; that if you take the risk of striking, you must abide by the penalties of failure; and that a labor monopoly, or an attempt to erect one, is as hateful as any other kind.

Apparently, all that is now left of the strike is the insistence of a blundering union that it be "recognized" and taken back to the work which it so foolishly abandoned. There can be but one end to this. The kind of "recognition" of which organized labor is in greatest need is recognition that its leadership is too often stupid and selfish; that its extreme pretensions are such as cannot be admitted for an hour; and that, in its policy of restricted output, in its willingness to make the consumer pay the enhanced cost due to its demands—as John Mitchell complacently proposed that the public should pay the increase in wages in the shape of higher-priced coal—and in its proneness to resort to violence, already in evidence in the meat strike, it makes itself an intolerable nuisance and a public danger.

THE LAW OF THE "CLOSED SHOP."

As the law now stands in Illinois, and a Wisconsin judge also so held last week, every agreement for the exclusive employment of members of a trade union is void. A strike for the purpose of having such an agreement made or carried out is not only illegal, but criminal. These principles were laid down by the Appellate Court of the First District of Illinois, the decision being subject to review by the Supreme Court. The text of the decision has now been published, and the importance of the issue should cause it to be subjected to the scrutiny of the whole country.

However mean and selfish the policy of the trade unions may be, we doubt very much if their agreements for the "closed shop" either are illegal or ought to be made so. The sole principle which the law ought to maintain is the right of free contract. Every man should be protected in his bargaining for work, and in carrying out his bargain. To prevent him by violence, or by the threat of violence, is everywhere illegal; and if the law were enforced, it is probable that very few strikes would succeed, except those which ought to succeed. To prevent a man from making a bargain by any means not involving force is a different matter. It is not wrong to dissuade a man from doing what we think will injure us, or injure others, or injure himself. It may be morally, although not legally, wrong to tell a man that if he makes a certain bargain we will have nothing to do with him, and will persuade others to have nothing to do with him. But when we agree with others to apply the boycott, the character of the act is materially changed and the law of conspiracy may apply. This law is far from settled; but it is not commonly understood to be what it has been declared to be in Illinois.

The statute relied on by the court declares that "if two or more persons shall combine for the purpose of depriving the owner or possessor of property of its lawful use and management, or of preventing, by threats, suggestions of danger, or by any unlawful means, any person from being employed by, or obtaining employment"—such persons shall be fined or imprisoned. It is further provided that if "any person shall, by threat, intimidation, or unlawful interference, seek to prevent any other person from working or from obtaining work," the offender may be fined. In the case just decided, there was a strike for the purpose of making an employer agree to employ only union men. The court declares that this was an unlawful purpose. The men conspired to injure the business of the employer, and a business is property.

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This, however, is the crucial point. It cannot be maintained that every strike is unlawful; yet every strike must injure the property of the employer. This indicates that the statute was too broadly construed by the court. Freedom of contract means freedom not to contract, and freedom to agree with others not to contract. In a large sense, the men in this case did combine for the purpose of preventing the owners of property from making a lawful use of it. But a penal statute is to be construed strictly; and when the quality of an act depends on its purpose, we must judge of purpose, or intent, by the consequences which naturally follow an act. Now, a strike like this, although temporarily injurious, does not necessarily deprive the owner of the lawful use of his property. To hold otherwise is to forbid workmen to leave their employer when it causes him damage. For all that appears, the employer in this case might have at once filled his shop with non-union laborers. The question is whether a combination of workmen for the purpose of getting work from an employer to the exclusion of other workmen has for its purpose to deprive the employer of the lawful use and management of his property. To hold that it is, would be to lay down a principle that would have dangerous consequences.

The Illinois court declares that the attempt to make the employer sign an agreement to employ only union men constituted such duress as would have made the agreement void. Duress exists when one "is constrained, under circumstances which deprive him of the exercise of free-will, to agree," etc. It seems impossible to maintain that an employer can be deprived of the exercise of free-will by anything short of violence or the fear of violence. It may be very alarming to have to face a strike or a boycott; but determined men do not yield their independence whenever they are threatened with pecuniary loss. Nor does the assertion of the court that the agreement in question tends to create a monopoly in favor of the members of trade unions seem to be very conclusive. Many things "tend" to create other things, without actually creating them. There are not many monopolies, in the strict sense of the word. The strike was to secure employment for union men at a particular shop; there may have been employment for non-union men elsewhere. If every contract which "tends" in any degree to create monopoly is void, half the business of the world is unlawful.

We have little doubt that if the Supreme Court of Illinois sustains the decision just made, it will be solely on the ground that a criminal conspiracy existed. If that is held, the right of workmen to agree to cease working for an employer, that is, to "strike work," is denied. Individuals may withdraw, but they must do so without combination. This would put an end to "collective bargaining," which is the cornerstone of trade unionism. It is abundantly asserted that the cause of "labor" has been mightily advanced by such bargaining; but, be that as it may, no doubt exists that a large number of citizens outside the laboring class would be exasperated if striking were made a crime. It is folly to call any act a crime that is not condemned by all, or nearly all, the members of a community. It means another statute that cannot be enforced, and a further obstruction to the administration of justice. The all-important thing, we repeat, is to enforce the law against violence so vigorously that any man may apply for work wherever he pleases, without fear of bodily harm. Until this clear right is protected, it is no gain to have the law recognize other dubious rights; and, when it shall be protected, strikes and boycotts will become insignificant.

THE NEW INDIAN.

When Senator Dawes, nearly twenty years ago, carried through Congress a law securing for the Indian a home which he could possess and improve exclusively in his own right, he foresaw all too clearly the perils to which a red man would be exposed as soon as the whites around him realized that he had something more of which he could be stripped. Hence was inserted in the act a provision that the land allotted to an Indian should be inalienable for twenty-five years, and free of taxes during the same period. But the white frontiersman was not frightened by that. There was no law to prevent an Indian's leasing his allotment to a white man; and the exemption of his acres from taxation did not involve the exemption of the personal property which the Indian might acquire in making his acres habitable. So in due course the bulk of the Indian allotments, and no small share of what they produced, found their way by one device or another into the control of the white man. In order to prevent the complete denudation of the Indian, the Government insisted upon the approval of every lease by the authorities at Washington, and of late has even designated sundry district attorneys to appear for Indians who are unrighteously taxed.

Again the frontiersman proves equal to the emergency. He taunts the Indian with letting the Government treat him like a child, and tells him that he ought to assert his manhood, shake himself free of such leading-strings, and strike out for himself. A red man who has acquired the dangerous little of learning, who can speak broken English and write his own name, falls a ready victim to that sort of flattery. The result has been the rise of the "new Indian," who insists that he has a right to lease his lands to whom and at what rental he pleases, independent of any outside interference, and, who retains private counsel at fat fees to do for him in the courts what the Government's lawyer is willing to do without compensation. With the invasion of his landholdings by railroads, the Indian finds a further reason for insisting upon his independence. The Government, anxious to protect him, employs agents to assess the value of so much of his land as a road takes for its right of way, and to fight for a proper compensation; but the frontiersman whispers in his ear: "These Government fellows are all in collusion with the railroads. They accept a small price for you, when, if you did business for yourself like a white man, you could get a big price just as well."

So, step by step, the new Indian has been egged on to strike for his emancipation. The Government still holds fast to the principal of the trust funds on deposit in the Treasury for the account of the several tribes, paying the tribesmen only the interest. The new Indian now wishes the Government to do with the money on deposit what it has done with the land in many of the reservations—divide it up, and give to each individual his share. His dream is of the time when every red man can wave a last farewell to his Federal guardian and live his own life as the white man does.

Let it be noted that all Indians are not new Indians. There is still a large remnant of the race who believe generally in the beneficence of the Great Father and his Council at Washington, and refuse to be drawn into any scheme looking toward separation. They frankly say that they cannot cope wth the white man in doing business in the white man's way. Hitherto, all Indians have been grouped together in the laws. The Dawes act, for example, authorizes the President, in his discretion, to allot the land of any tribe in severalty, not to those members of the tribe who wish allotments, but to all alike. No recognition of the individual traits, wishes, interests, or advancement of any Indian appears in the act except in prescribing the privileges of one who has cut loose from his tribal entanglements and taken up land like an ordinary homesteader.

The opening of the Indian Territory, where all the most powerful elements of the population belong to the "educated" class, has been seized upon by the advocates of individualism as the opportune time for making a change in the practice of generations. The latest Indian budget bill authorized the removal of all restrictions upon the alienation of their lands by any of the members of the Five Civilized Tribes who desired it, and who could satisfy the Secretary of the Interior of their ability to care for their own affairs. This is but the entering wedge.

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From now on we may expect, at frequent intervals, the release of one tribe after another from its unqualified tutelage. The Secretary of the Interior has laid down a code of rules for judging of the fitness of an Indian applying for emancipation. The present Secretary is paternal and conservative in spirit; his successor may be an easy-going man or a radical. The regulations prescribed by one Secretary are amendable at will by another, and the trend of events is toward the extinction of differences of status between the two races. What else is to be looked for, then, than the gradual merger of the guarded Indian system of landholding into the free tenure of the white man?

The generation of Indians now passing away remains distrustful of its powers, while the one coming on is, as a rule, either indifferent or independent. At the instigation of their white neighbors, and able to make a brave show of their smattering from the schools, they will soon be rid of all obstacles to the disposal of their land as they choose. Does any one suppose that the money in the Treasury will be long in following the land? It will not do to say that the great change which is impending will be wholly bad for the Indian. A percentage of the race will survive the upheaval the rest bring on; and they will be a contingent worth saving. Perhaps, as to those who fall by the wayside, it may be consoling to reflect that to have retained them longer under the pauperizing influences of the system on which they have been reared, would have been merely to postpone the evil day, not to avert it.

THE BRITISH SITUATION.

Lord Tennyson exercised a hereditary poetic license on Thursday, at the Liberal Unionist Council, when he moved a vote of confidence in the Government's fiscal policy. The Government, it need hardly be insisted, has no fiscal policy. Mr. Balfour, in the famous Sheffield speech, made, to be sure, a profession of partial conversion to Mr. Chamberlain's Imperial Reciprocity creed; but Mr. Balfour has scuttled every time an attempt has been made to put the gist of the Sheffield speech into a Parliamentary motion of confidence. His free-trade Unionists he knew well would vote against him because he went too far; his Chamberlainite members, because he did not go far enough. So, deducting from the Government total of 383 votes about 80 free traders and 200 fiscal reformers, Mr. Balfour's personal following would appear as 103 in a house of 674. Naturally, then, he has been unwilling to divide on the fiscal issue, and very clearly Lord Tennyson's vote of confidence was not directed to Mr. Balfour at all, but to the President of the Liberal Unionists, Mr. Chamberlain.

To graft upon so obsolescent an organization as the Liberal Unionist League Mr. Chamberlain's Imperial Reciprocity plan required no extraordinary legerdemain. The presence of two members of the Cabinet, Lord Lansdowne and Lord Selborne, did, however, emphasize the fact that Mr. Balfour's Ministers avowedly owe their real allegiance to Mr. Chamberlain, with whom the immediate future of Unionism lies. The true question is this: Is Mr. Chamberlain increasing politically in the same measure that Mr. Balfour is decreasing? Even Mr. Chamberlain does not claim as much. He assumes that Mr. Balfour will be beaten soon, and has, as La Rochefoucauld says we all have, "sufficient fortitude to bear another's misfortune." Mr. Balfour, with an unparalleled magnanimity, accepts the situation cheerfully, and leaves nothing undone to magnify his office as a vessel of dishonor. He courts humiliation and beckons unpopularity from afar. Such at least is the kindest view to take of his closuring the Licensing Bill.

This measure is highly contentious and political. Its object, despite high asseverations of desire to do justice and restrain liquor selling, is to bind "the trade" firmly to the Government. Paradoxically, the Government, which last year handsomely overrode fee simple in Ireland, now proposes to extend a perpetual franchise to the retail liquor trade. The licensing act transfers the right to grant licenses from the local magistrates to Quarter Sessions, and provides that every publican to whom license is refused shall receive a cash indemnity for the loss of his livelihood. The argument for this radical proposal is that a license to sell liquor is precisely like any other valuable property. Death duties are charged upon it; so the State indemnity is made equal to the assessment for the death duties. The practical result of the act will be that renewals of license will be carried from the local justices, who are familiar with the needs of the community, to a remote jurisdiction, while licenses, unless forfeited by bad conduct, will become perpetual grants.

Waiving the discussion of the merits of the bill, it evidently is revolutionary in character, has no popular mandate, and requires the fullest debate in Parliament. Even the majority chafe under the principle of unrestricted compensation, and already there are scores of friendly amendments on the docket, most of them imposing a time limit upon the act. In the face of all this, Mr. Balfour has forced through a vote of "closure by compartments" which allows just fifty minutes for each clause. Answering Mr. Bryce's question, Mr. Balfour admitted that there had been no obstruction in the early stages of the debate; hence the usual reason for closure did not exist. To Mr. Lloyd George's direct challenge, "Do you think the clauses can be properly debated in fifty minutes?" Mr. Balfour refused to reply categorically. Why, in Heaven's name, it may be asked, should a veteran parliamentarian with a majority of 95 and the assurance of fair play from the Opposition, feel compelled practically to suppress debate on a crucial measure?

Mr. Balfour gives the answer to our question with considerable frankness. Parliament has shilly-shallied away too much time. He wants to adjourn early in August (the opening of the shooting), but does not want to adjourn with such important matter as the Licensing Bill hung up. Now, these are in themselves good reasons. Parliament has wasted its time; a measure like the Licensing Bill, if introduced at all, should be carried to a vote; it is a bore to hold Parliament in August. But all these considerations are so many indictments of the Government. It is not the Liberals who have played ducks and drakes with the calendar. The session has been one story of points of order on unfair "blocking" motions, of dilatory speeches by the Government to tide over the dinner hour, of adjournments over Ascot week. Mr. Balfour, then, is disciplining not the Liberals, but the Unionists, and we have the extraordinary spectacle of a Government which has virtually to closure itself to get any work done.

How long Mr. Balfour can retain the Premiership under these preposterous conditions depends simply on how badly he is willing to be beaten in the next general election. In Parliament the Liberals are not anxious to press their advantage. Indeed, they seem quite content to let those of the "Fourth Party," Mr. Bowles, Sir John Gorst, and Mr. Winston Churchill, bear the brunt of the Parliamentary battle. As yet no commanding leader has appeared to unseat Mr. Balfour. Should the Liberals through any chance be returned this summer, it is only too likely that they would, justifying Mr. Chamberlain's taunt, play a very short and disorderly comedy, and leave an empty stage.

That Mr. Chamberlain could then make his bow as the accepted *jeune premier* of Imperial federation seems most unlikely. The bye-elections show that the country is against him to-day. His two hundred members of Parliament will many of them never see St. Stephen's again. Finally, the colonies give him only empty applause. For what does it profit at Birmingham to peruse press clippings on Imperial unity when Canada is raising the duty on British woollens, and both the Dominion and the Australian Commonwealth are planning completely to dissociate their military establishments from the Empire?

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THE RELIGION OF THE SCHOOLBOY.

Two controversial articles have recently made their appearance in the *Contemporary Review* upon the religion of the schoolboy. It must be remembered that the schoolboy in England is a student at old foundations like Eton, Harrow, and Rugby, called "public schools" despite the fact that they are neither supported by the public purse nor attended by the masses. The American congener to the English public school, therefore, is found in our secondary schools and colleges. While it is proverbially difficult "to canvass with official breath" such "viewless things" as the religious life of either adults or the young, it may be of profit to compare the religious situation in English and American schools of this type.

The gravamen of the charge which Mr. Weisse brings against the religious life of the English public schools is that among the boys there are widespread inattention at religious exercises, general indifference to religious truths, and a total absence of any impress of religious teaching upon their community life. It is alleged that "schoolboy honor" takes the place of the Decalogue as a moral guide, and sanctions many a custom "morally uncivilized."

The anonymous rejoinder to Mr. Weisse's attack is most unsatisfactory. It purports to come from a schoolboy, but this is a flimsy pretence, for he is evidently a very *old* boy, since his caution betrays him at every step. He acknowledges first of all that very scanty provision is made for rendering the religious services at the English public schools attractive or interesting. The sermons are generally homœopathic homilies prepared and read by the Masters in orders. He cites also the habitual reserve of the English schoolboy as evidence that it is difficult to generalize from surface indications as to the undercurrent of religious feeling. He comforts himself that he has heard among schoolboys heated debates upon such topics as Apostolic Succession, and, after devoting "schoolboy honor" to the infernal gods, concludes that there is very little in the situation "to justify . . . extreme pessimism."

The situation disclosed by the controversy brings into sharp relief the general aspects of the religious life of our school and college boys. Of no fairly respectable American college is "Schoolboy's" confession true, that "they seem rarely to solicit the aid of such artificial stimulants of religion" as effective sermonizing or good music. On the contrary, college students in this country are exceptionally favored in hearing the *élite* of the pulpiteers of all denominations. Moreover, the voluntary religious associations in our schools and colleges play a rôle almost unknown in the English public schools. It may be surmised that the very common plan of organizing separate societies for the younger members of our churches is not without distinct drawbacks. It may easily habituate many of the young people to an edifying interchange of conventional symbols of religious experience which dulls their sense of the deeper aspects of the life of the spirit. Many of the most thoughtful of our young boys doubtless feel that a verbal disclosure of their inmost hearts is a duty laid upon them, and are taught that this laceration of soul is obedience to God. Those of coarser fibre harden under this process, and the result is the "religious hustler" who, with a light heart and a heavy touch, lays his hands on sacred things. He is merely the counterpart of the blatant young skeptic who officiously assailed with his doubts the late Master of Balliol, until Jowett, sizing up the young braggart's intellectual calibre, told him "to find God within twenty-four hours" or pack his things and leave college.

Another point of contrast between the religious life of the American and the English schoolboy is the nature of the issues that interest them. The most powerful shaping influence exerted upon the character of a boy's religious beliefs must be traced, of course, to his home training. The new environments, social and mental, which school and college afford, modify but do not, as a general thing, mould his religious beliefs. A *Sturm und Drang* period generally, it is not dissimilar as regards religion. The uniformity of natural law and the process of natural selection of which he learns in the lecture-room, he cannot keep in a water-tight compartment of his brain. He must somehow adjust his mental horizon and his religious perspective. It is in these secret wrestlings of heart, and not in the more dramatic functions of "corybantic Christianity," that the *vie intime* of the American school and college boy is really to be found.

A last point of contact between English and American school usages connects itself with the honor of the schoolboy. Both Mr. Weisse and his antagonist agree that this honor is an "almost iniquitous virtue." But this can by no means be said of our own academic code. Schoolboy honor the world over may probably be summed up in the two commandments, "Thou shalt not blab," and "Thou shalt not cheat for grade." But the first finds justification in experience. The *delator* has always been mistrusted with good reason, and, so far as cheating goes, it must be remembered that espionage tempts to it by assuming it to be probable. Putting college boys on their honor has in more than one instance proved the most effective remedy for cheating at lessons or examination. With external restraints removed,

> "When duty whispers low, 'Thou must';
> The youth replies, 'I can.' "

THE ANNIVERSARY OF THE HELLENIC SOCIETY.

LONDON, July 5, 1904.

Few recent events in the world of scholarship have excited more interest than the twenty-fifth anniversary of the Society for the Promotion of Hellenic Studies, celebrated this afternoon by a much frequented meeting at Burlington House. Greek archæology receives now, and has received during the last twenty years, so large a share of public attention that not only the man in the street, but even younger scholars, are apt to forget how small was its place in the world of thirty years ago, and how recent an institution is the Hellenic Society, which, despite its broad range of interests, has achieved its present importance largely through association with discoveries made in Hellenic lands during the closing quarter of the nineteenth century. These and other facts were made clear at the anniversary meeting (1) in the outline of the Society's history (1879-1904) printed by order of the Council and prepared by its Hon. Secretary, G. A. Macmillan, Litt.D., who was also its projector and practically its founder; (2) in the addresses of its President, Prof. Sir Richard Jebb, M.P., of three of its honorary members, Mr. Gennadius, and Professors Gildersleeve and J. W. White, and of two of its vice-presidents, Prof. Percy Gardner, under whose editorship the *Journal of Hellenic Studies* achieved the reputation so well maintained by his successors, and Mr. Cecil Smith, formerly director of the British School at Athens, and now Keeper of Greek and Roman Antiquities at the British Museum in succession to the late lamented Mr. A. S. Murray. Among the many American members of the Society, some few, being in London, were in attendance, notably Prof. Allan Marquand and Mr. Rowland Hazard of Peacedale.

Some hint of the contents of the Honorary Secretary's historical sketch may well be given here, since it was distributed before the anniversary meeting was called to order. First be it noted that the Hellenic Society took shape in the years 1877-79, when Mr. George Macmillan, not long after his Eton days, returned from a trip to Greece, and evolved from discussions with Mr. Gennadius, Sir Charles Newton, Professor Sayce and others the idea of an association which should (1) publish Greek inscriptions and monuments, as well as memoirs on Greek topics, ancient and modern; (2) promote Greek studies in language and literature and cultivate intimacy with similar societies outside of England; and (3) establish at Athens an agency to supply its members with information and guidance when they visited Greece, as well as with photographs of sites and monuments of interest. The inaugural meeting took place at the Freemasons' Tavern on June 16, 1879, when 112 members were enrolled. At first confined to those who had visited Greece, membership was soon put on a broader base, and in 1880 the first volume of the *Journal of Hellenic Studies* was issued. The rule has been ever since to publish two parts every year, and with two exceptions it has been adhered to. Sir Charles Newton, in his opening address, printed in the first volume, urged that the *Journal* be not allowed to "dwindle away into atrophy, as has been the fate of so many learned periodicals in this country." The means for making this organ what it

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has just been pronounced to be, "the model of what an archæological journal should be," have been supplied by the large number of subscribing members, now 850, besides the 150 libraries which take the *Journal*.

The publication of the *Journal* has always been and still is the central and peculiar concern of the Society, which has wisely refrained from initiating excavations on its own account. This self-denying ordinance has not only enabled the Hellenic Society to avoid exclusive devotion to archæology, and to keep its *Journal* open to literary and historical topics, but has also facilitated the establishment under its auspices of various institutions more or less confined to the work of the spade. Moreover, the certainty afforded by the well-attended meetings of the Society and by its well-supported *Journal* that any and every important discovery could be immediately proclaimed before a competent and interested audience, has done and still is doing even more to promote archæological discoveries in Greece than the substantial money contributions which the Hellenic Society has always been ready to make. Without its aid, given in all these ways, the British School at Athens could hardly have come into existence, and the like is true of the Cyprus Exploration Fund, the Asia Minor Exploration Fund, and, last but not least, the Cretan Exploration Fund, by which various Cretan explorations, but more particularly those of Mr. Arthur Evans, have been made possible. To all these enterprises the Hellenic Society has contributed not money only, but men, since its Honorary Secretary and leading members of its Council have organized and promoted them all. Indeed, the pages of the *Journal of Hellenic Studies* contain interesting records of all the explorations to which grants have been given, and these include more than are enumerated above. A contribution was made to the excavations of the Egypt Exploration Fund at Naucratis (1885), another was made to help the late Theodore Bent's Thasian investigations (1886); in 1892, the late Mr. Penrose's study of Greek temples was assisted by a grant; the same thing was done in 1894 for Mr. Paton's Corian explorations, and in 1896 a grant was voted for the illustration of Mr. Woodhouse's 'Aetolia.' Finally, an annual grant to the newly founded School at Rome has been made by the Society.

The interest attaching to the general meeting of the Hellenic Society, at which explorers have announced their discoveries, has often been noted in your columns. The papers read upon these occasions have, as a rule, been published in the *Journal*, so that they have reached the eyes of the many country and foreign members unable to attend. Sometimes, however, discussions on burning questions of the day have taken the place of original contributions. Among these last was the debate at a special meeting to which Dr. Schliemann and Dr. Dörpfeld were invited. Mr. Penrose undertook on that occasion the delicate task of presenting Mr. W. J. Stillman's thesis that the Tirynthian fortress and palace walls were not prehistoric, but either Byzantine or mediæval, and at the close declared that he had found the debate a most instructive one, which moved him to gratitude and admiration for the interesting discoveries of his opponents in the discussion. Dr. Dörpfeld, on his side, was confident that he could convince Mr. Penrose or any doubter who would visit Tiryns in his company. Prof. Percy Gardner's tribute to Dr. Schliemann in 1891; Mr. Arthur Evans's paper on "A Mycenæan Treasure from Ægina" in 1893, and his account of Cretan pictographs in 1894; a discussion on the Homeric house, and Mr. Evans's account of Knossos in 1900, may serve as further examples of what topics have occupied the general meetings of the Society, which have also been constantly illustrated by addresses from Sir Richard Jebb, the president.

Of these, by no means the least interesting has been the lucid and comprehensive account of the Society given at the anniversary meeting just held. After a tribute to Mr. George Macmillan and those who had labored with him to plan and launch the Society, Sir Richard dwelt feelingly upon the merits of Sir Charles Newton, Bishop Lightfoot, who was his only predecessor in the presidential office, and the late Mr. A. S. Murray, Newton's successor at the British Museum. He pointed out the benefits to scholarship incident upon the close intimacy between scholars at Oxford and Cambridge and those in charge of the British Museum. This intimacy, he said, had been made possible by the Hellenic Society. Then followed a masterly account of the educational function performed by the Museum and its staff —men who had been among the most efficient and active promoters of the Society and had thus "raised the conception of advanced study in England." A lucid account of the merits and defects of specialization was succeeded by mention of various publications, notably that of Sophoclean and Aristophanic codices. To give point to the habitual announcement of new discoveries at the Society's general meetings, Sir Richard then expounded the ritual hymn of the Dictæan Zeus just discovered at Palaiocastro in Crete, and sent him by Mr. Macmillan only three or four days before the meeting. He closed with graceful words of welcome to Mr. Gennadius and Professors Gildersleeve and White.

Professor Gildersleeve was then called upon, and in a brief but telling speech, abounding in characteristic sallies, first of all paid a tribute to his great German teachers, notably to Boeckh, and then, after a hopeful account of the present condition of Greek scholarship in America, deprecated a certain aloofness from English operations traceable among American scholars, some of whom were estranged from what was really valuable in English methods by foreign training. He spoke further of archæology as a common meeting ground, and of the Hellenic Society as one continuously active in the promotion of more intimate relations between the scholars of the United States and those of Great Britain. "Yesterday," he exclaimed in conclusion, "was Independence Day, but to-day let us think of Interdependence."

M. Gennadius's speech began with an allusion to the first idea of the Society, which arose in the course of conversations between him and Mr. George Macmillan at the Greek Legation in Pall Mall, twenty-five years ago. Touching discreetly upon the encouragement of the Society by the Greek Government, and recognizing the generous support given by the English public, M. Gennadius praised the "truly Hellenic enthusiasm of the Hon. Secretary," and closed with an exceedingly suggestive criticism of the late Herbert Spencer's "strange observations upon Homer," and a warm appreciation of the "noble traditions of British scholarship" so effectively kept alive by the Hellenic Society. Prof. J. W. White congratulated the Society on the fact that no region of literature or archæology had been neglected by its catholic activities, which had faithfully followed the broad lines laid down in Sir Charles Newton's first address. He alluded to the Society's collection of photographs and slides, larger than any existing elsewhere, and dwelt upon the utility of photographic facsimiles of MSS. Having conveyed the heartiest greetings of the American Archæological Institute and a Latin address of congratulation indited by that Society, Professor White also expressed his thanks for his own enrolment among the "forty immortals" of the Hellenic Society. Mr. Cecil Smith, successor at the British Museum of the late Mr. A. S. Murray, declared that the cordial relations between the British Museum authorities and the Hellenic Society were mainly due to Mr. George Macmillan, and then enlarged upon the obligations under which, by discoveries made and publications promoted, as well as by many other services, the Hellenic Society had put the British Museum. In Britain, where the Government was penurious as compared with those of foreign nations, the Hellenic Society had constantly rendered assistance not to be obtained from Parliamentary grants. The last to address the meeting was Prof. Percy Gardner, who spoke from a full heart in eulogizing the providential influence of Sir Charles Newton, without whose wise influence in promoting and guiding the early essays of the Hellenic Society the lamp of archæology might have burned low or even have been extinguished. Happily, the Society's labors had never let that light grow dim.

So ended, after a renewed expression from the chair of thanks to the distinguished scholars from oversea who had honored the anniversary meeting with their presence, and a vote of thanks to the President, one of the most interesting general meetings ever held by the Society for the Promotion of Hellenic Studies.

LOUIS DYER.

DINO MANTOVANI.

ITALY, June 16, 1904.

"Il n'est pas le premier venu," wrote Ferdinand Brunetière of Émile Faguet, then just beginning his career as critic. The praise seems modest enough in the light of what M. Faguet has since achieved, and I feel it equally insufficient when I apply it to Prof. Dino Mantovani of the University of Turin, who is by no means at his first essays. It is merely in despair of finding a phrase which will characterize a talent so just, so delicate, so generous, and nourished by such solid studies, that I have adopted the words of M. Brunetière; if they do not tell the whole story, they are at least true as far as they go.

Of what Professor Mantovani has written in the past I will concern myself only with one volume, published in

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1891, but of which a new edition, perhaps revised, has recently appeared. 'Lettere Provinciali' is a series of ten discursive essays in the form of letters, and dated one for each month from October to July. These months compose a scholastic year, which the writer spent as master of a school in a little city of the Adriatic coast. The weather, its gloom or its glory, often suggests the topic with which the letter opens. Apropos of a cold snap we are assured beyond doubt that Italians suffer cruelly in support of the fiction that their houses are not cold in the winter; in the spring we get some delightful passages on the love of nature in Latin folk—passages instructive for the many who believe that a feeling for landscape exists only among northern races. With the changes of the months we get an infinity of sentiments and opinions that are very pleasant in the reading: on the value of the old Italian *commedia dell' arte*, for instance; on the writers of monographs who have not sufficiently wide culture to understand the place of their subject in universal history, and who distort the perspective of an entire epoch in magnifying beyond measure some insignificant object; on the attitude toward religion of Voltaire and the Encyclopædists, scarce of science and deficient in all that modern learning brings to bear upon Biblical exegesis, with plenty of biting sarcasm for those who think that pose good enough for to-day; and an uncomfortable quarter of an hour for the large class of Italians who have no better reason for their hatred of the Church than the rhymester had for not liking Dr. Fell. In short, we find everywhere in the volume the mark of a man of generous culture, open-minded, refined, sensitive, and quick in sympathy, and hating only ignorance, shallowness, stupidity, and pretence. I may exaggerate in saying that he *hates* these infirmities; they certainly try his patience beyond endurance, but I am inclined to believe that the liveliness of his invective is of the nature of a *boutade*, and that, after his wrath has exploded, his sentiment towards the offenders is rather of pity than of hatred—a pity that soon dissolves any leaven of contempt that may have been in it at the beginning.

The style of course also reflects the man. The Italian language abounds in words current in two or even more forms. Of these, at any rate in the 'Lettere Provinciali,' Professor Mantovani is apt to employ that which is less, or least, common. There is also a good sprinkling of words that are recognizably poetical, as well as those which the dictionaries mark as belonging to the *nobile parlare*. With all this there is no obscurity, though the author's passion for thoroughness occasionally leads him to exhaust all the varied aspects of premises and conclusion in a sentence that fills the greater part of a page. In this respect, as well as in all that makes for simplicity and compactness, a decided improvement is visible in 'Letteratura Contemporanea' (Turin and Rome: Roux & Viarengo). This is probably partly due to the difference between a volume of letters, in which the writer's personality must more or less intervene, and one of objective criticism, but it comes in greater measure from the fact that the author is twelve years older, that his knowledge is wider, and that in all these years a process of solidification, of crystallization, of ripening—call it what you will—has been going on in his mind. In the preface to the republished 'Lettere Provinciali' he speaks of the work as done

"Quand' era in parte altr' uom da quel ch'I' sono."

I cannot resist the temptation to give an example of the way the old man has survived in the new. As a critic he has to treat a subject treated twelve years before in the letter for June, and, looking back at his early work, he finds a quotation from Machiavelli with commentary of his own that, it seems, will serve admirably for the essay in hand. The passage is therefore transferred bodily; but when he comes to the early application of it to the subject, he seems to have found *that*, with his present light, youthful and diffuse. At any rate, though the opinions expressed are essentially the same, the form of presentation is more mature and closely knit. Indeed, this riper work is everywhere of an admirable firmness and lucidity.

The 'Letteratura Contemporanea,' composed of articles that have appeared during the last five years in the *Nuova Antologia*, or, by far the greater part, in the *Stampa* of Turin, is sufficient, to my mind, to place the writer in the foremost rank of Italian critics. Others may equal, or even excel, him in depth, variety or exactness of culture, but in the union of these with two other qualities he can scarcely have a rival, and these qualities are a light, graceful, and persuasive form, and the faculty of expressing the opinion that seems the *fine fleur* of cultivated, refined common sense. In other words, he has a pleasant way of taking the right view or of saying the right thing. He has not, indeed, the gift of Faguet of occasionally coining expressions that sum up a whole line of argument. Faguet once, in an essay on Voltaire, expressed opinions as to his influence on certain shallow thinkers of to-day similar to those we have remarked in Professor Mantovani, and he threw a flood of light on the question by calling the great scoffer, "Dieu des imbéciles." Professor Mantovani says much the same thing with less economy of language, though he says it characteristically enough in his own way; he does not throw light in flashes, but his reader's path is evenly and clearly illuminated for all that. He is Italian, not French; a difference that it is easier to perceive than to define. For one thing (and this has no reference whatever to M. Faguet), Gascony is not in Italy; everybody knows that it is in France. The Italian rejoices in his "Latin sangue gentile," but he is uneasily conscious of little deficiencies at home, and—at least so long as you don't agree with him—is a merciless critic of them. Professor Mantovani is thoroughly Italian in this respect. So he is in the *facondia* which we northerners wonder at in the race, and which in Italy is perfectly respectable and even admirable, while in France *faconde* is rather disreputable, and is the head of a family that ends in *bagou*.

Still, even *facondia* cannot always escape from its besetting peril, and Professor Mantovani, in whom the quality is at its best, is once or twice—*only* once or twice—betrayed by it. For instance, in writing about a novel of Sienkiewicz, an epic of fire and blood, he says that in the Pole it may awake an echo of the heroic voices of the northern forests and unfrigated country, but that to the Italian it "appears a series of colossal decorative compositions, pictures of Siemiradzki, of Makart, of"—you would never guess—"Corot"! I will not give the other instance, as in a notice brief as this is it would falsify all perspective to bring into prominence so small a point. I have attained my end in showing that a quality, which we Anglo-Saxons as a rule lack, is not without its dangers for those who are fortunate enough to possess it.

The volume 'Letteratura Contemporanea' contains notices of some thirty-five or forty works published within the last five years in Italy, in France, Poland, Russia, and England. It must, however, be noted that the literature of the last three countries is represented by Italian translations. There is also a compact review of Italian literature in the nineteenth century, and an essay, the longest in the book, on "The Sadness in Modern Art." At first one is tempted to wish that our critic had reviewed the entire production of each author considered, but one finds in reading, not only that one must have missed in that case many of the present judgments (which would have been matter for regret), but that, notwithstanding the brevity of these papers, and that each is consecrated to a single work, they are always contrived so as to give the relation of that work to the others of its author, and that the volume is not unworthy of its title. Perhaps had it been called 'Alcuni Autori d'oggi' or 'Saggi di Critica' it would have answered more exactly to its name, but a still looser one would have passed unchallenged so long as it introduced us to such a feast of good things.

Seven of the essays in the volume are prompted by as many works of Gabriele D'Annunzio, of all Italian writers of to-day the one who gives most frequent occupation to the reviewer. It would be hard to say where one may look for another judgment so just, so full, so complete, of an author whom certainly it is not easy to treat adequately. On the whole, it is a severe judgment. It recognizes the exquisite form into which D'Annunzio moulds every matter that he touches; his love of nature, his wonderful powers of evocation and of description—in fact, all the charms that conspire to blind many to his equally obvious defects, and that have blunted the edge of many a condemnation. Professor Mantovani ends by reproaching him with his vocabulary, "laboriously drawn from classic springs"; with his inspiration too exclusively literary, in which the real and human interest is easily lost sight of; and finally with the hedonism, overweeningly sensual or erotic, that is the chief part of his philosophy of life. This bald statement does not, I trust, positively misrepresent the substance of Professor Mantovani's criticism. My few lines have vainly tried to give something of the essence of more than forty pages rich with varied matter; but it is to be hoped they may tempt some reader to go to the proper place for supplementing them.

There are treated in this book other poets, whose names will probably be new to most American readers, to say nothing of the rest. The curious may be thankful for having their attention called to Giovanni Marradi and Giovanni Pascoli, the two who, with D'Annunzio, [illegible]

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Italy the greatest admiration and expectation."

The triple essay on Anatole France is especially charming, and how could it be otherwise and be, as it is, in thorough sympathy with its subject? So, the succeeding articles, prompted by two books of Octave Mirbeau, are interesting as showing the fascination that the sharp, subtle observation of that writer may exercise—indeed, is most likely to exercise—upon a sane mind, and the revulsion of feeling that is equally likely to accompany the attempt to admire the same qualities in a second novel of the author. Indeed, there is no article of the forty-one that fill this volume that cannot be read with pleasure as well as profit, though for most American readers the chapters devoted to current Italian literature will probably prove most valuable. I am confident that for such readers the strongest impression on closing the book will be that they have found not only a competent guide to the study of Italian letters, but also that they have come in contact with an unusually attractive personality, whom they will wish to meet again. Thus far, Professor Mantovani has talked to us only about poets and novelists; the last essay in the volume, however, on "The Sadness in Modern Art," shows what absorbing interest he can communicate to the general considerations he draws from all these special studies, and gives a notion of what one may rightfully expect from him in the future. S. K.

Correspondence.

LECKY MEMORIAL.

To the Editor of The Nation:

Sir: Will you allow me to call the attention of the readers of the *Nation* to a memorial which the friends and admirers of the late W. E. H. Lecky propose to erect in his honor? It is designed that this shall be a statue, for which a site has been selected within the precincts of Trinity College, Dublin, the institution which he so long represented in Parliament.

Among the numerous readers in the United States who have benefited by his luminous and impartial expositions of history, there must be many who will desire to contribute to such a memorial. Their subscriptions can be sent to "the Honorary Treasurer, Lecky Memorial Fund," No. 36 Molesworth Street, Dublin; or, if addressed to the undersigned, they will be duly transmitted.

Henry C. Lea.

2000 Walnut St., Philadelphia,
July 16, 1904.

THE IRISHMAN'S "BROGUE."

To the Editor of The Nation:

Sir: The tedious task of examining newspapers of the colonial period is relieved, one might almost say enlivened, by the descriptions of those servants, slaves, soldiers, criminals, debtors, or others, who had either run away or broken out of jail. Minute and often amusing details are given of feature, manner, dress, speech, mental and moral characteristics, and peculiar idiosyncrasies. In 1754 a servant who ran away with a fiddle, on which he played very well, was thus described: "He is very antick, he crows like a Cock, and barks like a Dog, and he is very apt to act so." These accomplishments proved his undoing, for six months later he was "discover'd by his barking like a dog and crowing like a cock."

From the frequency with which peculiarities of speech are dwelt on, it may be inferred that these were an important means of identification. We learn that "a West-Country Man, speaks by Clusters, hard to understand"; that an Irishman "does not speak plain"; that an Englishman "speaks West-Country"; that a Dutchman is "prodigal in his Walk, and much so in his Speech"; that a negro "laughs much"; that an Irishman "speaks tolerable good English, but a little on the Scotch"; that a North Briton "speaks broad Scotch"; that an Irishman is "apt to laugh at his own expressions"; that an "Englishman "speaks broad English"; that an Irishman "talks broken"; that a man from the west of England "talks upon that dialect." It is even possible that these descriptions will enable us to solve a problem which has thus far puzzled lexicographers.

Under the word *brogue*, two nouns are recorded in the Oxford Dictionary. One means (1) a rude kind of leather shoe (wrongly defined in eighteenth-century dictionaries as wooden); (2) hose, trousers; and examples are given as early as 1586. In 1624 Gov. E. Winslow, speaking of the Indians, said: "As for their apparel, they wear breeches and stockings in one, like some Irish; which is made of deer skins"; and in 1734 a runaway Welshman had on "a Pair of New Brogues ty'd with Leather Strings"; consequently brogues of both sorts were well known in this country. The other word is thus defined: "A strongly-marked dialectal pronunciation or accent; how particularly used of the peculiarities that generally mark the English speech of Ireland, which is treated *spec.* as *the brogue.*" Two examples only before 1775 are given: one from the London *Gazette* (1705), where we read that C. Morgan has "much of the Irish Brogue in his Speech"; the other from Defoe (1727), who writes: "When I see young shopkeepers keep horses, ride a hunting, learn dog-language, and keep the sportmen's brogue upon their tongues, I am always afraid for them." On this word, Dr. Murray makes the following comment:

"Deriv. unknown: from the frequent mention of 'Irish brogue,' it has been conjectured that this may be the same word as the prec., as if 'the speech of those who wear brogues,' or 'who call their shoes *brogues*'; but of this there is no evidence."

This notion was apparently first broached in 1755 in Scott's edition of Bailey.

Irishmen figure in the plays of Shakspere and his contemporaries, and these contain many allusions to the Irish (especially to Irish footmen) and to things Irish. In a play by Dekker (1630), *Lodovico*, in reference to *Bryan*, the footman, says: "Is't not strange that a fellow of his starre should bee seene here so long in Italy, yet speake so from a Christian?" In Shirley's 'Hyde Park' (1632), the word "Teague" occurs, and in a song called "A Medley of the Nations," one stanza is as follows (*Rump*, 1662, i. 257):

"O hone, O hone, poor Teg and shone,
O hone may howl and cry,
St. *Patrick* help dy Country men,
Or fait and trot we dye;
De *English* steal our hoart of *Vsquebagh*,
Dey put us to de sword all in *Dowguedagh*:
Help us, St. *Patrick*, we ha no Saint at all but dee,
O let us cry no more, *O hone, a cram, a cree!*"

In 1665 the Irishman in Sir R. Howard's 'Committee' was called "Teague," and this was the common nickname for an Irishman until displaced by "Paddy" late in the eighteenth century. The Irish characters of the seventeenth century speak a dialect which differs much from the modern Irish dialect; but throughout that century there was apparently no mention of the Irish *brogue*. Soon, however, as the following extracts show, the word became common:

"Tho' this Fellow [*Teague*, an Irish footman] travell'd the World over, he would never lose his Brogue nor his Stomach." 1702, G. Farquhar, *Twin-Rivals*, Act iii. Sc. ii. (1772), p. 40.

"*Foigard.* Upon my Shoul, noble Friend, dis is strange News you tell me, Fader *Foigard* a Subject of England! de Son of a *Burgo-master* of *Brussels* a Subject of *England!* Ubooboo—

"*Aimwell.* The Son of a Bog-trotter in *Ireland;* Sir, your Tongue will condemn you before any Bench in the Kingdom.

"*Foig.* And is my Tongue all your Evidensh, Joy?

"*Aim.* That's enough.

"*Foig.* No, no, Joy, for I will never spake *English* no more.

"*Aim.* Sir, I have other Evidence—Here, *Martin*, you know this Fellow.

"*Enter* Archer.

"*Arch.* [*In a Brogue*] Saave you my dear Cussen, how does your Health?

"*Foig.* Ah! Upon my Shoul dere is my Countryman, and his Brogue will hang mine. [*Aside.*] *Mynhere, Ick wet neat watt hey zacht, Ick Universton ewe neat, sacrament.*

"*Aim.* Altering your Language won't do, Sir, this Fellow knows your Person, and will swear to your Face.

"*Foig.* Faash! Fey, is dere Brogue upon my Faash too?" 1707, Farquhar, *Beaux' Stratagem*, Act iv., Sc. ii. (1772), pp. 60, 61.

"There is an odd provincial cant in most counties in England, sometimes not very pleasing to the ear; and the Scotch cadence, as well as expression, are offensive enough But none of these defects derive contempt to the speaker: whereas, what we call the *Irish brogue* is no sooner discovered, than it makes the deliverer in the last degree ridiculous and despised." J. Swift, *On Barbarous Denominations in Ireland*, *Works* (1824), vii. 148, (Partly quoted in Richardson.)

"Broke out of the Goal of *Burlington*, . . . an *Irishman*, has the Broage on his Tongue." 1729, Dec. 23, *New Jersey Archives*, xi. 200.

"Absented on Thursday . . . Richard White, an Irishman, with somewhat of the Brogue on his Tongue. . . . He took away with him a Servant Man . . . an Irishman, and has the Brogue on his Tongue." 1742, July 8, ibid., xii. 134.

"RUN away . . . one Michael Collins, a native Irishman, and has the Brogue much on his Tongue. . . . From David Wheeler, . . . Patrick Kelly, a native Irishman, and has the Brogue on his Tongue." 1743, March 24, *ibid.*, xii. 174, 175.

"Run away . . . an Irish Servant Man, with a little of the Brogue on his Tongue." 1743, May 26, *ibid.*, xii. 180.

"Run away . . . James Downy, . . . can neither read nor write, has the Brogue." 1744, May 17, *Ibid.*, xii. 220.

"Run away . . . Michael Clarke, . . . He has much of the brogue on his tongue." 1746, Nov. 27, *ibid.*, xii. 329.

"Run away . . . a native Irish servant man, . . . talks very thick, has much of the brogue." 1752, July 30, *ibid.*, xix. 173.

"Run away . . . an Irish servant man, . . . talks much upon the brogue." 1752, Aug. 13, *ibid.*, xix. 177.

Run away . . . an Irish Servant Man . . . pretends he was born in England, but has the Brogue on his Tongue." 1752, Dec. 18 *ibid*, xix. 227

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"Run away . . . an Irish servant man, . . . talks very thick, with the brogue on his tongue." 1753, Aug. 23, *ibid.*, xix. 290.

"Last night broke out and made his escape from the goal . . . an Irishman, . . . has the brogue on his tongue." 1753, Nov 28, *ibid.*, xix. 321.

"Run away . . . an Irish Servant Man, . . . has much of the Brogue upon his Tongue." 1754, May 6, *ibid.*, xix. 358.

"Run away . . . An Irish servant man, . . . speaks thick, and has much of the brogue." 1755, Dec. 18, *ibid.*, xix. 566.

"Run away . . . A . . . native of Ireland, and has something of the brogue on his tongue." 1756, March 4, *ibid.*, xx. 8.

"Run away . . . an Irish servant man, . . . very talkative, speaks very much with the brogue." 1756, April 22, *ibid.*, xx. 26.

"Run away . . . James M'Daniel, . . . speaks much on the brogue." 1760, Nov. 27, *ibid.*, xx. 507.

Though the phrase "to speak with the brogue on the tongue" does not occur until 1729, yet this phrase is implied in the 1707 extract from Farquhar. It will be observed, too, that an Irishman seems to an Englishman to speak "thick." Is it unreasonable to conclude that "speaking with the brogue on the tongue" is equivalent to "speaking with an Irish shoe on the tongue," that is, "speaking thick, as Irishmen do"? Then *brogue* comes to mean the accent in question. Professor Kittredge informs me that nowadays one sometimes hears "flannel-mouthed" and "flannel-tongued" applied to Irishmen.

Even if this conclusion is not accepted, the above evidence at least shows that from the very beginning the word *brogue* was peculiarly associated with Irishmen. Throughout the eighteenth century the Irish, and the Irish only, were said to speak with a brogue. Hence Dr. Murray's statement would seem to need qualification.

ALBERT MATTHEWS.

BOSTON, June 26, 1904.

Notes.

Dr. Ellis P. Oberholtzer has arranged with George W. Jacobs & Co., Philadelphia, to publish an edition of the Diary and Writings of Robert Morris, the financier of the Revolution. The collection will include the important papers in the John Meredith Read "letter-books" lately acquired by the Library of Congress, together with letters preserved in other libraries, both public and private. Few of Morris's writings have ever been published. Several volumes will be necessary to this scheme, which will form a memorial of the hundredth anniversary of Morris's death (1806-1906). The editor desires the loan for copying of letters and papers of Morris in private hands. They may be sent to the publishers at No. 1216 Walnut Street, and will be promptly returned.

J. B. Lippincott Co. will shortly issue 'True Republicanism,' by Frank P. Stearns.

St. Clair Baddeley's 'Recent Discoveries in the Roman Forum' will be published by Macmillan in September.

Harper & Bros. have nearly ready 'The Pan-Germanic Doctrine,' by an Englishman.

Lemcke & Buechner send us the prospectus of a sumptuous folio edition of the 'Nibelungenlied,' following Karl Lachmann's text, by the house of Stargardt in Berlin. The form will be folio, and there will be three degrees of quality in the paper and as many in the binding, making a range of cost from 450 to 645 marks. Only two hundred copies will be printed. The decoration has been entrusted to Joseph Sattler, an artist versed in the culture of the Middle Ages.

Nearly half a century ago, in 1855, Mr. Henry Flanders issued the first volume of his 'Lives and Times of the Chief Justices'; in 1875, the second, including John Marshall. The work being out of print, it has seemed advisable to extract the sketch of Marshall, and it is now put forth in a volume of 278 pages, with a good photogravure after Inman's portrait belonging to the Law Association of Philadelphia, by the house of T. & J. W. Johnson & Co. of that city. This is an old-fashioned biography, and needed to have its chronology made manifest on every page by a running date-line. The index, of names only, is both meagre and unanalytic.

Mr. G. K. Chesterton's little book 'G. F. Watts' (Duckworth-Dutton) should go far to reassure those who fear that the author loves antithesis better than truth. The essay—it is scarcely more—is important inversely to its bulk. Mr. Chesterton maintains that Watts is the consummate type of the Victorian era (giving his reasons, which are excellent), and the most significant figure in modern painting, which is not so certain. In his characterization of the passionate skepticism which is the Victorian hall mark, and which makes "In Memoriam," for all its lame philosophy, the central monument of the period, Mr. Chesterton is at his best. More attractive, however, to the lover of art is the account of Mr. Watts's lifelong quest of a universal symbolism, the object of which is "that the pictures may be intelligible if they survived the whole modern order. Its object is, that is to say, that if some savage in a dim futurity dug up one of these dark designs on a lonely mountain, though he worshipped strange gods and served laws yet unwritten, it might strike the same message to his soul that it strikes upon clerks and navvies from the walls of the Tate Gallery." Even Mr. Watts's aldermen, protests the critic, are thus painted in their eternal aspect, and all the portraits are allegories of the forcefulness, sensitiveness, doubt, and devotion that lay in the great doers and thinkers of Victoria's reign. All this is so well said that it seems ungracious to press the truism, ignored by Mr. Chesterton, that the painter of ideas never came to the full birthright of the master. With a productiveness that put to shame an anæmic age of art, Mr. Watts never achieved unconscious control of the grammar of his art.

The International Copyright Bureau at Berne has rendered a timely and valuable service by publishing, in a stout octavo of excellent typography, a collection of copyright treaties under the title 'Recueil des Conventions et Traités concernant la Propriété Littéraire et Artistique.' The volume contains the copyright agreements entered into between individual countries, and the texts of such paragraphs of commercial and other treaties as relate to the protection of literary and artistic property; together with the texts of the general conventions established between various countries to secure reciprocal copyright protection. In the last class belong the Convention of Berne of September 9, 1886, with the "Additional Act" and "Declaration of Interpretation" signed at Paris on May 4, 1896—these various texts being in French, Danish, English, German, Italian, Norwegian, and Spanish, followed by the texts of the various laws and administrative ordinances, orders in council, etc., which put in force the provisions of the general convention; the Convention of Montevideo, in French, Italian, and Spanish texts; the Pan-American Convention, signed at Mexico, January 27, 1902, in French, English, and Spanish texts; and the Central American Convention of June 17, 1897, with the supplementary agreement of February 12, 1901, in French and Spanish texts. The special copyright conventions between individual States, occupying the greater part of the volume, are also printed not only in French, but in the languages of the countries concerned as well. The work has been edited by Prof. Ernst Röthlisberger, the enthusiastic and indefatigable secretary of the International Copyright Bureau, whose intelligent industry is evidenced in the general introduction, the elaborate prefatory explanations in the case of each country, detailed footnotes, a selected bibliography, and an index—valuable matter extending to more than two hundred pages of fine print. This excellent book usefully supplements the compilation of copyright legislation by MM. Lyon-Caen and Delalain; or Professor Röthlisberger's own more recently edited German texts of copyright laws now in force.

The "Programme des travaux" for the twenty-sixth Congress of the International Copyright Association (Association Littéraire et Artistique Internationale) announces that it will be held at Marseilles from September 24 to 29 inclusive, this being the first time a provincial city has been chosen. Heretofore the reunions in France have taken place at Paris, with the exception of a meeting at Monaco in 1897. As usual, the discussion of several topics will be carried over from last year's Congress, such as the further revision of the Berne Convention, the protection of engineering works, and the copyright of historical publications and criticism. The protection of architectural works will be further dealt with by M. Georges Harmand and the architect Charles Lucas, while the latter will also, in a separate paper, discuss the nice questions arising in the case of public monuments as to the moral control of their works by the artists, and the rights of the public. M. André Taillefer and Alphonse Davanne, president of the Society of French photographers, will discuss the proposed new legislation in France relative to photographs; MM. Jean Lobel and Paul Wauwermans of Brussels the protection of musical works; Albert Vaunois, copyright and the sale of artistic productions; and the Secretary of the Association, M. Jules Lermina, the right of translation in countries where several languages are spoken, while reports are expected from different authors on movements for new copyright legislation in various countries. For rest and recreation, in addition to "promenades en mer et fêtes diverses," excursions are planned to Arles, Aix, and the very curious rock-hewn ruins of Les Baux.

Although the second centennial of the birth of Linné does not occur until May 13, 1907, the learned world of Sweden is al-

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ready at work preparing to celebrate the event, especially by the establishment of a Linné Museum in Stockholm. The rector of the University of Upsala, Dr. Olaf Hammerstein, has published an appeal asking for documents of importance bearing on the life and work of the father of botany. It is thought that a great deal of the correspondence of Linné with his hundreds of pupils throughout the educated world must still be extant, especially from his Leyden and Amsterdam times, and perhaps also some of his own writings in those years when he was unable to print on account of his poverty. It is known, too, that a number of portraits were made of the naturalist which have never been published. It is proposed to collect all these and similar material for the museum, although, of course, the instruments he used in his daily work, his library, and his herbarium are known to have been sold by greedy heirs to the British Museum. In addition, the present incumbent of Linné's chair at Upsala, Professor Friis, is preparing a comprehensive biography which, together with a new edition of all the unpublished writings of Linné, is to be issued by the authority of the University Senate.

The city of Arezzo has prepared a five-days' programme of festivities to celebrate the six-hundredth anniversary of Petrarch, its most distinguished son. Yesterday the municipality held a reception of delegates and visitors, dedicated a tablet in Via dell' Orto, where Petrarch was born July 20, 1304, listened to an oration by Sig. Orlando, the Minister of Public Instruction, gave a banquet, and, for the evening, provided an illumination, a concert and an opera. To-day, the National Petrarch Congress opens its two-days' session. To-morrow evening there is an historical fête in the amphitheatre del Prato, representing in the fourteenth-century costume the coming of Petrarch to Arezzo in 1350. For Saturday an excursion to the Casentino is planned, and it will include a visit to the Convent della Verna, famous for its association with St. Francis. On Sunday there are final festivities at Arezzo—the dedication of a memorial to King Humbert, a reception by the patronesses, a fantastic illumination in Piazza Vasari, and an opera in the theatre. How Petrarch himself would have enjoyed the celebration! One permanent result of the Congress will be the publication of the long-desired edition of his complete works.

An unusually delightful feature in this year's Commemoration festivities at Oxford was the performance of Milton's "Comus," with John Law's original music, on the lawn at the edge of the picturesque lakelet in Worcester College Gardens, well known for their fine trees and for the spacious effects of genuinely sylvan scenery given partly by clever landscape gardening, partly by the picturesque remains of Benedictine buildings belonging to the most ancient period of what, in its present form of incorporation, is a comparatively modern institution. Supported by encouragement from the provost of Worcester College, the Mermaid Society began each of its two performances in the twilight at about half-past eight. The audience was so placed on a slightly raised platform that the actors in the "Masque" stood out against the background afforded by the waters of the lake. The moon shone out as the actors progressed, and was aided by unobtrusively simple contrivances which flashed electric rays upon the half-dozen leading actors where they stood under the trees. Large audiences maintained on both occasions their interest in the play in spite of the length of the speeches, more than made up for by the magical charm of Milton's diction and the melody of his verse. Variety was ensured by the songs, the incidental music, the gambols and antics of the revelling attendants upon Comus, and above all by the fairy-like effect of Sabrina's approach in a boat across the lake from Wonderland. "The Masque of Comus," together with the wayward and stately *pavane* which was danced at its close, occupied about an hour. "Comus" was first performed when Milton was twenty-five years old (in 1634), at Ludlow Castle, the leading performers being Lord Brackly, Mr. Thomas Edgerton, and Lady Alice Edgerton.

This year's performances (during the latter part of June) at Bradfield College, England, of the "Alcestis" of Euripides seem to have been quite up to the level reached there on previous occasions. Indeed, the texture of the play, with its sudden alternations from mourning to revelry and its cheerful dénouement, makes it one particularly well adapted to performance by youths of the age of English public-school boys. On this occasion all the parts were taken by boys of the school, who also prepared the very creditable verse-translation placed at their guests' disposal as a book of the play.

Medicine in ancient Egypt was the subject of Dr. R. Caton's Harveian oration before the Royal College of Physicians, which contained many facts of general interest. The most remarkable of the early physicians was a priest named I-em-hotep, who lived during the third dynasty, nearly 6,000 years ago. Judging from the references to him in the temple inscriptions and the papyri, he was a man of extraordinary genius and versatility. In addition to his professional work, which apparently included lectures on medicine, he was an architect, the first (according to Manetho) who built with hewn stone, a writer of divine books, an astronomer, alchemist, magician and king's counsellor. Later he became in popular esteem a demi-god, and temples for his worship, which were also hospitals for the sick, were built, first at Memphis and then in other parts of the land. Here the priest-physicians not only treated the sick, but also embalmed the bodies of men and the sacred animals. In this process the heart and viscera were removed, and they had thus an opportunity of learning something of anatomy and of the changes produced by disease, being probably the first to acquire a rudimentary knowledge of the circulation of the blood. The medical papyri contain references to the heart, the blood-vessels, the pulse, and the changes which took place in disease. In one, distention of the heart and shortness of breath are attributed to the fact that the blood had stagnated and did not circulate properly. Among the prescriptions for various maladies was one advising rest in certain forms of heart disease, and Dr. Caton concluded his lecture by strongly recommending the method prescribed by Egyptian priest-physicians 4,000 years ago.

The largest collection of Japanese books in Europe is declared to be in Sweden. It was originally made by the great polar explorer, Nordenskjöld. When returning on the *Vega*, he spent several months in Japan; during which, with the assistance of a young Japanese savant, he collected some six or seven thousand volumes of native books, many of them rare. While the published works date mostly from the sixteenth to the eighteenth centuries, the manuscripts go back to the oldest periods of the Shogunate. The Swedish Government, several years ago, appointed a committee of foreign specialists to catalogue the collection, but the task has not yet been entirely finished.

—The first number of the *Revue Économique Internationale* appeared in March of this year. The task it proposes to itself is the presentation of the most important industrial problems of to-day, unbiassed by the tenets of any particular school of economic thought. The international character of this new monthly is evidenced by its corps of contributors; English, French and German economists being represented in the first issue. To avoid compromising the cosmopolitan character of the new journal, the main office has been established in Brussels, although Félix Alcan has taken the Paris agency, and P. S. King & Co. that at London. The articles appear printed in French, but—presumably as a concession to the Teutonic participants in the project—a summary in indifferent English precedes each leading article. With whatever acclaim a new economic journal may possibly be greeted by the general public, the serious students of economic science will welcome such a new serial as this with more than chastened joy. This surfeit of economic magazines is one form of "dumping" to which the great majority of them are emphatically opposed. The number of periodicals devoted to scientific economics and allied disciplines such as charities, corrections, finance, sociology and various branches of technology, is now so great that nobody can pretend to read them all, if perchance he is to read anything else, even in his own subject. In the United States, for example, where there are, at an outside estimate, a thousand advanced students of scientific economics, there are six journals purveying the requisite pabulum quarterly or oftener. More irritating than the mere number of such journals is their "expectation of life." If they were subject to the law of survival, one might for a time tolerate their numbers, but the truth is that they are wholly exempt from the process of selective slaughter, being backed by personal or by university patronage.

—Despite the excellence of two of the four leading articles in the first number of this particular review, a careful inspection of the number as a whole fails to establish its *raison d'être*. The introductory article is by Émile Levasseur, who opens the World's Parliament of Political Economics by describing the various schools of economics, which he classifies mainly on the basis of their public policy. He is at pains to emphasize the somewhat trite fact that economic ideas and industrial conditions have mutually influenced each other. He concludes with the reassuring thought that there is some merit in all schools of economics, and that

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their divergences are not altogether insurmountable. Sir Vincent Caillard next rushes into the lists, and in the second article breaks a lance for Chamberlain's proposed fiscal policy. A spirited rejoinder is made jointly by Winston S. Churchill, M. P., and Armitage Smith of the University of Oxford, and these two articles on Chamberlain's policy are the best things in the introductory number of the *Revue*, and afford a very good résumé of the counter contentions of the combatants. The last of the four leading articles is by Prof. Gustav Schmoller of the University of Berlin on "the typical phases of economic crises and their history"; but everything that he says with reference to the cyclic character of crises has been said before and better said. The *Revue* concludes with a number of departments containing shorter articles.

—The 'Review of Historical Publications relating to Canada' (Toronto: Morang), which is edited by Prof. G. M. Wrong and Mr. H. H. Langton, reaches its eighth volume with the issue of 1903. No year of the past decade has been more prolific in literature about Canada than that which is covered by the present survey. The relations of the Dominion to the Empire have always been represented by a separate heading, but, thanks to Mr. Chamberlain's proposals, there is much more material than usual to digest under this rubric. The number of good monographs is also unusually large. 'Lord Elgin,' by the late Sir John Bourinot, 'Sir Wilfrid Laurier and the Liberal Party,' by Mr. J. S. Willison, and 'Canada in the Twentieth Century,' by Mr. A. G. Bradley, are but a few of the books which rise above the average level of writing on Canadian subjects. The section devoted to provincial and local history seems particularly strong this year, while notable contributions have been made to geographical exploration in the Rocky Mountains. Owing to the collapse of the gold boom, one picturesque feature of earlier volumes is wanting, but, economically speaking, the development of ranching and agriculture in Alberta furnishes an ample equivalent. As we have pointed out on previous occasions, the number of signed reviews is small, a fact which may be accounted for by the large and generous contribution of the editors themselves. At the same time, a large proportion of the most competent reviewers in Canada are known to write for this publication, and, whether they sign their names or not, the authority of the work stands high.

—Where such a diversity of subject is presented, it may seem futile to fasten upon any one topic for particular notice. However, some of our readers may be interested to see the reasons which are advanced to account for Canada's allegiance to the British connection. They occur at the close of the long article on "Mr. Chamberlain's Proposals." The writer, whose name is withheld, indicates that business instincts might well draw Canada towards the United States. The deterrent is not merely the sentiment of union with Great Britain, but belief in British methods of government and British administration of law. "The average man is at least as deeply concerned in these matters as in a more or less rapid increase of national wealth which may not affect his personal prosperity at all, and he sees that Great Britain and her colonies present many points of contrast in these important respects with the United States. There are no desperadoes in the Canadian West who successfully defy the law, there are no lynchings in Canada, there is no apathy on the part of the constituted authorities in suppressing outbreaks of mob violence. The same characteristics of respect for law and a speedy suppression of disorder are found in the annals of Australian development. The British traditions which have set the standard in these matters are not lightly to be parted with."

—One not unnatural and not unpromising result of a widespread alarm in England lest the discussion of "compulsory Greek" at Oxford and Cambridge should loosen the hold of Greek studies, has been the formation of the Classical Association of England and Wales. At the meeting, held early last spring at University College, Gower Street, to organize this association, those interested in Greek studies took part, irrespective of their opinions as to the desirability of maintaining Greek by compulsion. The first session of the new organization began at Oxford on May 26, and was characterized inevitably by some little discussion of the burning topic of the hour, in spite of the witty avoidance of it by Mr. Mackail (the secretary) in his finished address on the place of Greek in university study. Professor Ramsay of Glasgow University spoke at this meeting as the representative of a similar association which has for some time been organized in Scotland. The general advantages which it is hoped may be gained by the new society are to be found in the free interchange between its members of ideas as to the improvements necessary and possible in the teaching of Greek, more especially in the teaching of the rudiments of Greek. Accordingly, it is interesting to note that at the evening session of the Association at Oxford, a conversazione in the Oxford Examination Schools, members were chiefly occupied in examining drawings and photographs exhibited by the Hellenic Society and by Professor Gardner. The higher reaches of Hellenic scholarship were also represented by an interesting exhibition of Oxyrhynchus and other papyri. These were offered for inspection and explained by Drs. Grenfell and Hunt, their fortunate discoverers and most competent editors.

—In order to make room for this first session of the Classical Association a most important exhibition of portraits was closed. It consisted of a loan collection of portraits of English historical personages who died prior to the year 1625. This loan collection was made under the auspices of a committee of the Oxford Historical Society, and occupied the Schola Borealis of the University during the months of April and May. Towards its close Mr. Lionel Cust, M.V.O., director of the National Portrait Gallery, who contributed the very interesting introduction to the catalogue put forth by the committee, delivered a lecture on the collection before the Oxford Architectural Society. He astonished his hearers by declaring that an extremely brilliant and well-preserved portrait of Queen Elizabeth, belonging, with others of the same royal lady, to Jesus College, Oxford (the only Oxonian foundation of her reign), was the portrait not of Elizabeth at all, but of Anne of Denmark. Not all, perhaps, of Mr. Cust's hearers were convinced by his account of this matter, but it is likely that every one was convinced by his protest against the attribution to Zucchero (Zuccaro?) of another portrait admittedly of Elizabeth belonging also to Jesus College. Apart from portraits of Elizabeth; from one of Archbishop Warham, in which Holbein had a hand, if it be not wholly his; from one of Anne of Cleves, not by Holbein, like the one in the Louvre, but certainly by a skilful hand either Flemish or English; from one of Sir William Cordell by a master revealed in his newly discovered signature on this panel as Cornelius de Zeew; from one of a nurse and child; and, above all, from one of Sir Henry Lee, by "Sir Anthonis Mor," which is a masterpiece, these 137 portraits are not especially interesting as works of art. Very many of them, however, assert themselves as faithful likenesses.

—One has heard a great deal, in the last few years, of the work of Arnold Böcklin, but in this country we have had little opportunity to see it; therefore the monograph, in the Knackfuss series, devoted to him (Bielefeld and Leipzig: Velhagen & Klasing; New York: Lemcke & Buechner) is especially welcome. The more than one hundred illustrations, most of them dated and arranged in chronological order, give a good notion of the development of his extraordinary genius, and of the manner of his work in everything but color and technical handling. From them it becomes evident that Böcklin was primarily a landscape painter, of a classic-romantic sort, his earliest pictures containing no figures. First the small incidental figure is introduced; then the figures become larger and larger and occupy more space on the canvas, until we have figure-pictures with little or no landscape. To the end, however, he returns from time to time to the landscape with small figures, and it is doubtful if some of the pictures of this class are not the most unquestionably successful things he ever produced. It is evident that he never really learned to draw, or, in the modern sense, to paint. The impression he leaves is of technical weakness combined with a remarkable sharpness and validity of imagination, as if he had seen with his bodily eyes the strange places and creatures he paints. He has actually voyaged to the "Island of the Dead," and the inhabitants of the sea and the forest have shown themselves to him. He has drawn them feebly and painted them badly, but this is what a mermaid or a sea centaur is like, and it is so that a faun totters on his goat-legs. Even the most grotesque of his visions, like "the sirens"—hideous plucked fowls with the tail feathers left clinging to the fat croup—have a horrible veracity, and one says: "I did not think they were like that!" Nothing could be further from classic dignity or beauty than the "Susanna"—but this was intentional, for the face is a portrait, and the picture a coarse retaliation. On the other hand, there is a real beauty, though seldom without some touch of stiffness or awkwardness, in certain of Böcklin's works. Some of his nymphs are noble animals, though they

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have not learned how to pose, and his landscapes often have charm as well as majesty. One would judge that a life-time of self-centred dreaming and of scant encouragement from the world tended to weaken his grasp of the technical part of painting and to exasperate the eccentricity of his mind. His latest work is the feeblest in execution, while it pushes strangeness to, or beyond, the verge of caricature; but his best work will surely live, for nothing more vital was created by the art of the nineteenth century.

—Otto Kahn calls attention in the *Frankfurter Zeitung* to the striking coincidence that the Simplon tunnel is to be completed in April, 1905, precisely a hundred years after the completion by Napoleon of his road over the Simplon pass, which involved the building of 613 bridges and 8 short tunnels. That road served military purposes, whereas the new railway tunnel is being built in the interest of peaceful pursuits; not exclusively, however, since Italy will have three forts near the south end, while Switzerland will have mines within the tunnel, which will enable the Government to close it in case of war. The use of this tunnel, in connection with some short cuts projected north of it, will reduce the time for express trains between Paris and Milan from eighteen hours to fifteen. The total cost of the Simplon tunnel will be 78,000,000 francs; its length is 19,803 metres, as against St. Gothard's 14,984 and the 12,849 metres of the Mont Cenis. It might have been shortened considerably but for the determination to have it as low as possible all the way, so as to avoid inconvenient and expensive grades. Its highest point consequently is but 704 metres above sea level, whereas the highest point of the Mont Cenis tunnel is 1,295 and of the St. Gothard 1,155 metres. The first plan was to build a rack-and-pinion railway crossing the mountain at an altitude of 2,010 metres without a tunnel. This would have been much cheaper, but such a road would have served merely for local tourist traffic in summer. The principal structural novelty in the Simplon tunnel is that it is double, although only one of the tunnels is being entirely completed at present; the other will be used as soon as the first yields $10,000 a year per kilometre. Many advantages have already accrued from the use of the double system. The two tunnels being separated by 17 metres, accidents are less likely to happen through pressure from above; the ventilation problem has been greatly facilitated, as has the task of getting rid of troublesome water. It may not be practicable to open the Simplon tunnel on the projected date, April 30, 1905, but extraordinary efforts are being made. Nearly 3,000 laborers, all Italians, are at work, and are being stimulated to do their best by offers of prizes. The time required to build the tunnel will have been six and one-half years, which, despite its greater length, is less by about three years than that required for the St. Gothard, and nearly eight years less than that required for the Mont Cenis.

—The King of Italy is considering his award in the question between Brazil and England submitted to him for arbitration. This question interlocks with that decided between Venezuela and England touching Guiana's proper boundaries, and our old friend Schomburgk looms up once more as a disturber in the cartographic controversy. The territory in question embraces the head waters of the Tacutú, an affluent of the Rio Branco, as it in turn of the Rio Negro, and it again of the Amazon; but Brazil claims further a narrow strip, one-sixth of the whole, beyond the divide, along the left bank of the Rupununi, which flows into the Essequibo. The greatest extent north and south is about 150 miles; the greatest width a third as much. Massachusetts would offer a more considerable area for an international dispute in the old or in the modern fashion. When England, under our impulse, finally agreed with Venezuela, she held to her Brazilian line, but with express recognition of Brazil's right to set up a counter claim. The strife is somewhat mixed, as Brazil for five-sixths invokes the watershed principle—not solely, however—while relying for the one-sixth on the "sphere of influence" (namely, from an outlying fort), which is England's strongest hereditary argument (via Holland). What sort of a country, in the bad old Cleveland-Olney days, one might expect civilized nations to fly at each other's throats for, is shown in the Brazilian Memoir submitted to the King of Italy by a map sweeping a radius from Fort S. Joaquim. In a zone of 450 kilometres eastward to the very head of the estuary of the Essequibo there is no European centre.

—The Brazilian Memoir forms eighteen quarto volumes, including an atlas, and is a monument to the industry of the Brazilian minister to St. James, Sr. Joaquim Nabuco, whose anti-slavery labors are not forgotten in the republic. Thanks to him and his former coadjutors, there is in the present dispute no element of free vs. slave soil. But this also is England's honor as the first European Power to abolish slavery in our hemisphere. A supplementary note to volume three of the Second Memoir pertains to the Swiss cartographer Von Henemann (Van Heneman), and is taken from Prof. George Lincoln Burr's "Report on Maps from Official Sources" accompanying the report of President Cleveland's extraordinary commission for establishing the true Anglo-Venezuelan boundary line. It is not for us to express an opinion in a case of which we have only one side. We are content to reflect on the enormous economic saving which the costly Memoirs pro and contra effect over a barbarous settlement by force of arms, even were an El Dorado at stake. Our apostles of strenuosity would surely shrink from a task like that performed by Sr. Nabuco, in which something other than verbosity and bluster was required. His patriotic service lacks the soldier's name, but may well have the happy warrior's reward.

A STRENUOUS LIFE.

William Pepper, M.D., LL.D. By Francis Newton Thorpe. Philadelphia: J. B. Lippincott Co. 1904. Pp. 555.

William Pepper was born in Philadelphia in 1843. By descent he was German. His first known ancestor came to this country from the neighborhood of Strasbourg, in 1769. His grandfather, George Pepper, was one of the wealthiest merchants of Philadelphia in the first half of the nineteenth century. His father, of the same name as himself, was a distinguished physician and a professor in the University of Pennsylvania. Blessed with ample means and the inheritance of his father's reputation, he entered upon the same career, in which he early achieved success.

The first part of Professor Thorpe's book is devoted to Dr. Pepper's career as physician and medical writer; but, distinguished as that was, it is not that which really made his reputation. Characteristic of Dr. Pepper from the outset was an aggressive and ambitious spirit of unrest, which impelled him to seek for large results, to make himself felt in the world, to overthrow old and cumbering traditions, to organize new and ever greater institutions. He was early appointed lecturer in the medical faculty of his alma mater, the University of Pennsylvania. At that time the University of Pennsylvania was just about to remove from its old downtown site to West Philadelphia. It was evident that if this were done and the Medical School went with it, a question of the gravest importance would at once arise, inasmuch as there were no hospital facilities in West Philadelphia, and, indeed, the city of Philadelphia was, in comparison with New York, singularly lacking in hospitals at that time. Dr. Pepper, then but twenty-seven years of age, set himself the task of establishing a University Hospital. For this purpose he not only levied upon private individuals, but also organized a campaign to secure from the City Council and the State Legislature grants of land and money. It was the beginning of his lifelong work of organization, and the methods he then developed he pursued to the end. He entered politics at that time, and ever after remained in politics, not as a reformer, but as one who sought to achieve through political agencies, city, State, and national, certain important results—the endowment of benevolent and educational institutions, the promotion of archæological research, the improvement and development of educational methods and materials, the betterment of water supply and almshouse management, and much more of the same sort.

His energy and success in raising funds and equipping the University Hospital led to his appointment to the position of Medical Director of the Centennial Exposition of 1876, when he was only thirty-three years of age, a position which brought him into the eye of a world larger than that of Philadelphia. The next step in his administrative career was his selection as Provost of the University of Pennsylvania in January, 1881, at the age of thirty-seven. At that date, outside of its Medical School, which was famous and important, the University of Pennsylvania was little more than a high school. Other institutions no more ancient and originally occupying an educational grade no higher than itself had passed it and left it far behind in the march of development. The sons of the best citizens of Philadelphia went to it to get their education. It was the same education which their fathers had received, and they conceived of nothing better to pass on to their children. One who has not encountered it can scarcely appreciate the conservative opposition which Dr. Pepper met in his effort to make of the University an institu-

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tion worthy of the name of the great State which it bore, and abreast of the leading universities of the country. Writing of those struggles in 1893, after victory had been achieved, he says: "No one then believed in the future of the University. Men smiled maliciously to my face and insulted me behind my back. I lost most of the friends of my youth—true, loyal, sincere men, united to me by youthful vows to devote our lives to lift science and education and the level of municipal life here. One after another they left me by the way, overwhelmed by weariness, contempt, or weakness" (p. 460). Here is Professor Thorpe's summary of the results of his provostship (1881-1894): "He found the University a respectable school; he transformed it into a real university—created thirteen departments, erected above twenty costly and appropriate buildings for its use, increased the faculty from a corps of ninety to one of nearly three hundred, and the attendance from eight hundred to above twenty-eight hundred. For the endowment and use of the institution he raised over four million dollars, and added more than forty acres in the heart of the city to its campus" (p. 458).

In doing this work he found himself obliged to bring the University into the life of the people. He coördinated the public-school system of the city with the courses of the University. He perceived the possibilities of University Extension, as a means both of extending educational facilities, and also of bringing the University in touch with new classes in the community and advertising it to the public. Accordingly he put himself and the University at the head of this movement in America to bring the University before the world. He made a similar, but much more daring use of archæological expeditions and collections. As his work went on, his vision expanded. He planned a great system of museums, illustrative of commerce, art, science, history, anthropology, centring about the University, and free to the people. He meant to coördinate the educational opportunities of the city and State with the University as a centre. His work often seemed visionary, his methods dangerous and speculative. After he ceased to be Provost, severe judgments were passed upon his administration of that office—the manner in which he involved the University in financial responsibilities, his spectacular and sometimes sensational methods of bringing the University before the public, and his selection of work and men because of telling rather than solid qualities. These and other charges, which Professor Thorpe has not mentioned, were brought against his administration. It must be said that probably at the time when he laid down the office of Provost, he had achieved all that he could achieve in that position; that there was need of another and a very different management; that a prolongation of his administration would have been injurious, if not disastrous, to the interests of the University. But, on the other hand, it will be recognized by those who knew and followed his career, that it was precisely the methods which he used that were needed to lift the University from its condition of insignificance, and to stir the people of Philadelphia to contribute to its work as they never contributed to anything before.

To Dr. Pepper's career as Provost of the University of Pennsylvania, Professor Thorpe devotes the second part of his volume, entitled "The Educator." His resignation from that office seemed to him at the time the end of his career. He supposed that his retirement, under the conditions of that retirement, would seriously affect his standing in the world. He seems also, and naturally, in view of what he had done, to have supposed that the University could not be carried on without him. But he was of a temperament that could not rest, and soon he had plunged into a new scheme, the creation of a great system of free museums and libraries, to which he devoted the last five years of his life—a work which will constitute, if possible, an even greater and more enduring monument than the University itself. It is fitting that Carl Bitter's bronze statue, erected after his death, should stand by the side of the Free Museum of Science and Art, which houses the treasures of the archæological expeditions that Dr. Pepper fostered and fathered, and by means of which he had interested the citizens of Philadelphia both in the University and in the Museum.

This statue stands not far, on the other side, from the University Hospital, the first creation of his organizing genius. It was in a room in this latter building that the proposition to start a very modest exploring expedition under the auspices of the University, on condition that the latter furnished a museum, was presented to Dr. Pepper with many misgivings by its originators. He lay on a sofa, his eyes closed, seemingly too exhausted by the lecture he had just delivered to pay heed to anything. But no sooner had the plan been stated than he was on his feet, beholding and expounding the vision of a scheme to make Philadelphia the centre of a great art and archæological movement, by the originality and the success of which he meant to raise the University of Pennsylvania to a high place in the world. This seeing of visions and leaping to conclusions was characteristic of the man in every part of his career. It was well brought out in a comparison of Dr. Pepper and his father made in a memorial address by Dr. Tyson, in 1898:

"The elder Pepper's method of diagnosis was to make a patient and exhaustive examination of the case, weighing each symptom and physical sign, and, after careful reflection, cautiously to draw conclusions. These were always well founded, and rarely changed. The younger Pepper's diagnosis was more rapid, more brilliant, and was usually sustained by the autopsy, though sometimes corrected by it. His quickness in recognizing a morbid condition and its causes was surprising, and he rarely erred in his diagnosis of the consequences which were likely to follow" (p. 147).

He displayed the same power of diagnosing individuals in other relations, and the same quickness to perceive and to utilize morbid as well as natural conditions to achieve results. Society and its foibles were made subservient to his ends. He instituted the Charity Ball, and probably no other man would have conceived or could have achieved such a social union of Philadelphia north and Philadelphia south of Market Street. He was continually seeking methods of reaching new groups of wealthy or influential men for the furtherance of his great educational and civic schemes, and the utilization of social ambitions was one of his methods. His constant preoccupation with great schemes and the methods of promoting them led him to regard all men, apparently, with a view to their usefulness, present or potential, in the furtherance of those schemes. One is impressed with the lack of the element of personal affection in his relations to the men about him, even those who seemed to stand the closest. Attractive in his manners, a witty, pleasant companion, abounding in gracious and kindly words and deeds, he yet seemed to have no deep and intimate friendships. If a man or woman were not useful for his purpose, they were cast aside. He exercised a remarkable influence, transforming into valuable agents much material which others would have regarded as hopeless; like a certain young man of great wealth, who spent his time "in sleep, tennis and dancing, but no work," until Dr. Pepper persuaded him "to abandon coffee, tobacco, and wine, and literally made a new man of him" (p. 465). On the other hand, this attitude of personal detachment aroused in others opposition and distrust. They regarded him as heartless and designing, and although it was clear that the object of his designs was always the promotion of good works, they yet failed to give him the confidence and support which the objects aimed at merited. Professor Thorpe says of him somewhere that he believed every man had his price, not in the sense that every man could be bought with a bribe, but that there was some motive in each man which, if he could but find it, would enable him to use that man for the furtherance of his plans. Generally he was successful. Sometimes he blundered, and the methods which he used even seemed to those whom he sought to influence unscrupulous, rousing in them a bitter opposition. Professor Thorpe does not make clear in his book the reason, outside of sheer conservatism, of the opposition which Dr. Pepper encountered to some of his great plans, an opposition which came often from men of character in the community. The reader is told that there was opposition, and that is all. The book is a chronological eulogy rather than a record merely of virtues and activities. We see and hear nothing of the mistakes and faults. It would be a better picture if it were not all done in so high a light, for the real portrait of a man cannot be painted without shadows.

Perhaps that which will most impress the reader of this book is the tremendous activity and energy that characterized Dr. Pepper, an activity and energy so extreme that one finds oneself doubting whether there were any depths of reflection and feeling beneath, whether the whole being of the man did not express itself in his activities. It must be remembered that while engaged in great educational and civic enterprises, he was all the time an active physician, with an enormous and constantly increasing practice; and not only this, he was a voluminous writer. He published medical text-books, systems, encyclopædias, and articles innumerable, showing in his literary activities the same remarkable powers of organization and coördination which he developed in all his other work. He was constantly called upon, also, to prepare and deliver addresses on a great variety of themes. In the preparation of these occasional papers he showed extraordinary versatility combined with an astonishing power of literary expression. His address before the Pan-American Medical Congress in 1893

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produced a great impression on the delegates from Canada and Spanish America, and this, in connection with his statesmanlike handling of the Congress in general and the delegates in particular, procured him a fame in the sister republic probably exceeding that which he enjoyed in his own country. When, in 1896, he visited Mexico, as president of the Pan-American Medical Congress, he was received with an ovation which could scarcely have been greater had he been President of the United States; and after his death a memorial service was held in the legislative hall of the capitol, equal to that which might have been held in memory of a friendly potentate.

The secret of the immense amount of work which Dr. Pepper was able to accomplish lay largely in his great diligence and his careful utilization of every moment of time. The schedule of a normal day's work was somewhat as follows: Rose at 6:45. In office at 7:15, dictating letters and opinions until 8:15. From 8:15 to 11:30 office hours (he ate his breakfast in his office while seeing patients), interspersed with the transaction of all sorts of business pertaining to his many schemes. Twice a week at twelve or one he lectured at the University, to which he drove from his house, frequently carrying some one with him, with whom he transacted business, or to whom he gave medical advice on the way. (His visits to his patients were made in the same way, and he has been known to carry a professor of the University with whom he wished to transact special business to three consultations, going over the business with him in his carriage in the intervals.) Otherwise, the hours from 11:30 until 2:30 were devoted to consultations. He lunched incidentally, usually in his office, often transacting business or dictating at the same time. From 2:30 until 4:00 were office hours. From 4:00 until 7:15, with the exception of the time given to lectures, usually from 5:30 to 6:30 four times a week, he was again in consultation. Dinner he seemed to regard as a social function peculiarly adapted to the promotion of schemes and plans of work. From 8:30 to 10:00 he was usually once more in consultation, interspersing with singular dexterity fragments of social functions, committee meetings, and the like. From that time until after midnight, frequently until half-past two in the morning, he was dictating to one of his stenographers or working in his study. (At 12:30 the postman tapped on the window of his study, which was on the ground floor, to receive his mail.) Under great pressure he occasionally worked thirty-six or even forty-eight hours without interruption, except for a bite of food. On the other hand, he had the capacity of taking a nap at any time and at any place. When visiting a patient's house he would sometimes ask for a room and a bed, to lie down and take a brief nap. Sometimes in the midst of business he would say: "Let me sleep five minutes, then waken me, and we will talk it over," and fall asleep at once, freshly to resume the business or conversation at the end of that time.

Some notes for a never delivered "Address on Great Men from a Physician's Standpoint" throw light on his treatment of himself. Discussing the question of sleep, he says (p. 456):

"Many can do with less than eight or even seven [hours] while working hard, provided they recognize the increased risk; that while running their engine they take more scrupulous care with every part of the machinery. Machine must be perfect, fuel ditto; everything must be sacrificed to the one point of keeping the machinery running thus: Subjection of carnal, emotional excesses; certainty that no weak spots exist; diet, especially too much eating, too fast eating; stimulants, tobacco, open-air exercise; cool-headed, almost callous, critical analysis of one's self, one's sensations and effect of work on the system; clear knowledge of danger lines; result, avoidance of transgressing and immediate summons at right time. This involves a clear conscience or a callous one.

"Ability to sleep at will, which no one ever could do with certainty, except on the recognition of a certain stage of mental and bodily fatigue, which gets to be well known, and the result an unvarying obedience to the call of these sensations, almost with no regard to time, place, or circumstances."

He seemed to believe that he was so regulating his life and so thoroughly understood his system as to accomplish this immense amount of work without ultimate injurious results. As a consequence of incessant and intense overwork, he wore himself out early. At fifty he began to break down, and the last few years of his life were years of sleeplessness and pain. He had by this time become so addicted to work that he could not give it up even for a few days at a time. Such a place of recreation as Northeast Harbor palled upon him. He writes (p. 467): "It is a tiresome place and too far away, and the telegraph people can neither read nor write." With the failing of his health came a feverish, unhealthy sense of the need of working harder. "The days are few, and the crush of work makes them short. So little accomplished: 'The petty done, the undone vast.' I must work harder. The very rich people are nearly all a little trying" (p. 464).

He was aware, during these last years, that organic troubles had developed which rendered death an event possible at any moment; and that the only hope of prolonging his life was to drop work and rest. This he either could not or would not do. His whole interest in life was in the prosecution of his great schemes. He died at the age of fifty-five at the home of Mrs. Hearst in California, whither he had gone nominally to seek the rest which his restless energy rendered impossible, with his hand, as it were, on the telegraph wire, worrying about the "Loan Bill" which would provide the funds to carry out his museum projects.

RAMSAY'S TACITUS.

The Annals of Tacitus, Books I.-VI.: An English Translation by Geo. Gilbert Ramsay, Professor of Humanity in the University of Glasgow. E. P. Dutton & Co. 1904.

The present season appears to be unusually prolific in translations of classic authors, made as much for those who read the originals also as for those who do not. The latter class is usually inclined to take a strictly utilitarian view of such labors. Said Emerson, "I should as soon think of swimming across Charles River when I wish to go to Boston, as of reading all my books in originals when I have them rendered for me in my mother-tongue." That was a safe thing for Emerson to say, for he was competent to take the barest, and even the distorted, skeleton of another man's thought, and clothe it from the rich wisdom of his own treasure-house. The result might not be recognizable by the original proprietor, but it was sure to be a beautiful thing in itself. Lælius Decumus could not do that. His Charles River bridge would be a mere *pons asinorum*.

To the thorough classicist a translation is a very different thing. It is a work of art. As the Chinese say that nature first possesses the artist and then works itself into an outward expression through his fingers and his soul, so the classicist brings to birth a translation. It is a possession that seizes upon him at least once in his life. He can no more resist it than the youngling can the tendency to Spring poetry, or the mountaineer the glittering charm of the virgin peak, or the woodsman the call of the wild. However impossible it is to render perfectly, or even adequately, into one language the literary forms and imaginative conceptions of another, it is a task that will always be attempted, and, if at all well done, will demand attention as a literary creation, and not simply as a piece of hack work.

There is no historical writing in the world's literature so full of permanent and manifold interest as the account of the reign of Tiberius by Tacitus. Tacitus was indubitably quite as much a rhetorician as he was an historian. Hence modern historians who would not write well if they could, shake their heads at him, as they do at Macaulay and Froude. But the world still prefers wine to sawdust, even if the sawdust be made out of vine-stocks, and the English-speaking world ought to welcome such a rendering of Tacitus as Mr. Ramsay gives us. It is not only the most recent of the translations from classical authors that have come to our table; it is also by all odds the best. The author's purpose was

"to give a version of the first six books of the Annals which shall be close and faithful to the original, and yet shall not read as a translation; which shall satisfy the strict demands of modern scholarship, and yet give to the English reader some idea of the power, the dignity, the greatness, of the great historian of Rome."

This purpose he certainly appears to have achieved, and he is the first English translator who has done so. His footnotes are also such as the reader will need for his full understanding of the text, and the handsome and stately volume in which his work is issued renders due honor to the dignity of the subject. We trust the single star on the back indicates that we may hope for the rest of the Annals in a second volume.

Prefixed to the translation is an extremely interesting and well-written essay of sixty-six pages, in which the translator discusses the merits and the failings of earlier translations, including those into French and Italian, and passing very lightly over the later English versions. In the course of his discussion he points out, with illuminating examples, the difficulties that confront the translator, especially the translator into English, and the way in which these difficulties should be dealt with. The translator, according to Mr. Ramsay, must strive, though with the inferior resources of the English tongue, to emulate the liveliness, richness, variety, and conciseness that mark the style of Tacitus. He must perforce avoid the periodic structure, which is clumsy in English, and make up for it in some measure by the careful

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structure of the paragraph. He should not imitate the poetic and archaic diction of Tacitus, but he must, for example, describe military matters in terms that would not bring a smile to a modern soldier's lips; social and economic facts as our own economists would describe them; and in the record of debates in the Senate use only such expressions "as might fall from the lips of a British statesman in our own houses of Parliament." He must perforce expand some phrases, but no addition of idea should be tolerated. Some omission, on the other hand, may be pardoned, for

"to give a little less than the meaning of an author so charged with meaning, so subtle in suggestion, as Tacitus, is less misleading than to give more; and a translator may be forgiven if he fail to squeeze out to the last drop all the meaning of a Tacitean sentence."

He must labor after a "harmonious whole," asking himself constantly, as did M. de la Bléterie, "If Tacitus had lived in my day, how would he have expressed himself?"

With this conception in general we certainly can take no issue, but we might find possibilities for disagreement in certain practical details. These are a part of the fascination of the study of a first-rate translation. For example, must a translation, to be satisfactory and effective, always sound as if it were not a translation? Is such a thing, indeed, actually possible? Could any one make Isaiah sound like John Ruskin? Again, one might describe a certain military movement across the Rhine as a reconnaissance in force, but should we use that phrase, which appears to have no brief parallel in Latin, as the translation of the much longer Latin description of the movement? Furthermore, if the Latin of Tacitus shows in any place a ruggedness or awkwardness, why should the translator feel bound to apply the file? If Tacitus uses words or expressions from poetry that set his style apart from the prevailing style of his day, and give it a certain distinction, why should the translator hesitate to do the same, in so far as our English speech is not distorted by it? Would Tacitus, were he living now, surely talk like Macaulay rather than like Carlyle?

Even within the limits that Mr. Ramsay sets for himself he is not always impeccable. In three places (iii. 14. 6; v. 9. 3; vi. 25. 4) Tacitus speaks of the wonted exposure of the bodies of executed criminals (in one case only the portrait statue) upon the Gemonian Stairs, using in each case the customary phrase *in Gemonias*. In the first instance the translator renders the preposition by "to," in the second by "down," and in the third by "on to." Of these three renderings the third (though doubtless not elegant) is the only one that adequately represents the fact, while the second is actually misleading. Did the translator misunderstand *abiecta?* The Stairs were no Tarpeian Rock. He certainly misunderstood both Juvenal and Roman customs in his note on iii. 14. 6. The passage in Juvenal, 10. 58, means simply that the statues were pulled down by ropes from their pedestals, not that they were dragged *in Gemonias;* nor is it true that this fate was commonly visited upon the statues of the fallen. The case of Piso's statues is the only one we now recall of this sort. In vii. 27. 5 *inlustri fortuna egere* does not mean, as Mr. Ramsay expresses it, "were persons of distinction," but "achieved worldly success." Tacitus should therefore be acquitted of the charge made against him in the translator's note on the passage, that he "regards high birth as to some extent a set-off against bad character." In iv. 34.8 is one of the *sententiæ* of which Mr. Ramsay gives the translation by various of his predecessors (*Spreta exolescunt; si irascare, agnita uidentur*). But his own rendering ("The insult which goes unnoticed dies; to resent it is to accord to it recognition"), though otherwise excellent, does not accurately represent the original; for accusations rather than insults are in question, as *agnita* points to more than "recognition." The rendering might run, "Contempt withers calumny; anger implies confession." In vi. 14. 2 the translator again misunderstood Tacitus, and represents an unintelligible or impossible occurrence. Celsus did not "loosen the chain which bound him, and put his head through the loop." He looped around his neck the chain that attached him to the wall. Nor did he "break his neck"; he merely strangled himself, *ceruicem perfregit*, meaning that and nothing more, as elsewhere in Latin. Again, in iv. 70.2, the muffled noble, dragged to execution, cried indeed, "See how the New Year comes in," but not, as Mr. Ramsay goes on, "behold the victims of Sejanus." The reference is rather a bitter sarcasm on the customary sacrifices on New Year's Day for prosperity during the year to come, especially on behalf of the Emperor—"These are the sacrifices paid Sejanus."

Mr. Ramsay holds that the translator may omit some part of the writer's thought. But he certainly should not do this unless such omission is unavoidable through the exigencies of our English speech. When the mob dragged the statues of Piso to the Gemonian Stairs (iii. 14. 6), it is perhaps necessary to render the imperfect indicative (*diuellebant*) as if it were a pluperfect subjunctive ("they would have broken them in pieces"); but is it necessary so to cut down the vigor of the historian's expression when he uses of marble the word that would properly fit Piso's own flesh ("rend into fragments"), for which the savage crowd found a poor substitute in the senseless stone? Again, in vi. 27. 1, Tacitus says that Julia (Drusus's daughter, Nero's widow) married beneath her station in wedding Rubellius Blandus (*denupsit in domum Rubellii Blandi*). The translator is content to say, "married into the family of Rubellius Blandus," and furthermore passes over entirely the words *Drusi filia*. But both elements of the description are in point, reminding one of "Sidney's sister, Pembroke's mother." In another vigorous passage (iv. 35. 4), the various renderings of which by other translators are discussed by Mr. Ramsay, Tacitus says of the two combatants, *clamore telis equis concurrunt*. Mr. Ramsay thinks it enough to say, "with a shout they pushed their horses to the charge." That is finely said, but is it necessary to omit *telis?* Could not "lance in rest" find a proper place in the English narrative as in the Latin?

We turned with interest to a number of the brief, pregnant phrases of Tacitus, to see whether the translator had been able to make his rendering as lightning-like as the original. In every instance the translation is into smooth and courteous English, quite different in tone from Tacitus, or, we venture to believe, from what Tacitus would write it if he were writing in English. The shuddering vividness, for example, of *laqueum iuxta* is, perhaps unavoidably, quite lost in "before being strangled," and "men fled and left a solitude" lacks much of the picturesque energy in the two lone words *fuga, uastitas*.

We repeat heartily our earnest commendation of the translation as a whole, though we find it more satisfactory in the dignity of its general harmony than in the accuracy of its details or its effective transference of local color. Only collaboration by means of successive revisions by competent scholars and writers of the work of others can result in giving us the best possible translation of any great work of literature. Mr. Ramsay's version, because it lacks so little of superlative excellence, would be the ideal starting point for Tacitus. Why should not a translator, as well as any other interpreter, build professedly on the foundation that others have laid?

New Sayings of Jesus, and Fragment of a Lost Gospel from Oxyrhynchus. By Bernard P. Grenfell, D.Litt., M.A., Lucy Wharton Drexel and Arthur S. Hunt, D.Litt., M.A. Oxford University Press; New York: H. Frowde. Pp. 47.

This booklet contains five new Sayings of Jesus, and the fragment of a lost Gospel discovered in 1903, reprinted with slight alterations from 'Oxyrhynchus Papyri,' Part IV., together with the Sayings discovered in 1897 and published in 'Oxyrhyncus Papyri,' Part 1. The new Sayings contain forty-two incomplete lines, and are written on the back of a survey list of various pieces of land. They are supposed by the editors to belong to the same work as the eight Sayings discovered in 1897. As these latter, however, constituted the eleventh page of a "handsomely written book," it is clear that both are not parts of the same copy. On epigraphical grounds, the editors assign both texts to the middle of the third century A. D. The original work of which they are copies goes back, they suppose, to the end of the first or the beginning of the second century A. D. The newly discovered fragment commences at the very beginning of the work, with the introduction—"The . . . words which Jesus, the living Lord, spake to . . . and Thomas." The first Saying in this fragment was already known from Clement of Alexandria, who quotes it from the Gospel according to the Hebrews. In our text it reads: "Jesus saith: let not him who seeks . . . cease until he finds, and when he finds he shall wonder, and, wondering, he shall reach the kingdom, and, having reached the kingdom, he shall rest."

As in the case of the Logia found in 1897, there is a striking resemblance between these Sayings and passages in the various canonical gospels, the resemblance being sometimes with one gospel, sometimes with another; but there is also an element quite distinct from anything with which we are familiar in those gospels. This foreign element is well illustrated in the second Saying. According to the restoration of the editors, Jesus is asked: "Who are those that draw us into the kingdom if the kingdom is in heaven?" To which He answers: "The fowls of the

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heaven, and, of the beasts, whatsoever is under the earth or on the earth, and the fishes of the sea—these are they which draw you, and the kingdom of heaven is within you, and whosoever knoweth himself shall find it."

The editors state that their reconstruction of this Saying is altogether conjectural, because, with the exception of the few words about the kingdom of God within the man, they have been unable to find any parallel passage. In a letter recently printed in the *Athenæum*, Dr. William Hayes Ward points out that there is a parallel which the editors have overlooked in Job xii. 7-9 (which bears, also, a certain resemblance to Ezekiel xxxviii. 20). The preceding Saying, quoted above, deals with the manner of entering into the kingdom. The succeeding Saying, properly understood, deals with the place of the kingdom. Our Saying, between these two, deals partly with the finding, partly with the place of the kingdom. It uses the phraseology and, to some extent, the thought of Job xii. 7-9 and Job xi. 7-9, and from those passages we may perhaps restore it somewhat as follows: "Jesus says: Ask now the cattle (quadrupeds), and they that draw you shall say to you, The Kingdom is in heaven. Ask the fowls of the heaven, and they will say that it is under the earth. Go down into the deep, and the fishes of the sea will tell you it is not there. Verily the kingdom of heaven is within you, and whosoever knoweth himself shall find it." In this, as in other Sayings, the mystic thought of the inner life is expressed with an emphasis which seems only from its continued repetition in excess of the emphasis in our canonical gospels. Unfortunately, all of the Sayings are fragmentary, approximately the first half of each line being preserved, and in the last Saying even less.

The editors conclude that, while akin to the Gospel according to the Hebrews, these Sayings are not extracted from that source, neither are they extracts from either of the apocryphal gospels of St. Thomas, although "a connexion between the earlier gospel of St. Thomas and the Sayings is extremely likely," but that they are part of a collection of sayings "obviously intended to stand as an independent literary work."

The portion of a lost gospel contained in this little book consists of eight fragments of a papyrus in roll form, "comprising parts of the middles of two narrow columns." The handwriting is a small uncial of third-century type. The gospel itself was similar in point of form to the synoptical gospels. In the fragments preserved we have a part of the material grouped by St. Matthew and St. Luke under the Sermon on the Mount, handled with a freedom which is extremely interesting. The editors opine that this gospel was probably composed in Egypt before 150 A. D., and that it "stood in intimate relation to the Gospel according to the Egyptians."

Their conclusions with regard to the origin and the date of these various fragments will not be accepted by all scholars, any more than were their conclusions with regard to the first Sayings. To the present reviewer there seems to be a slight difference in both form and thought between the two fragments of Sayings, suggesting a derivation from kindred rather than identical collections. But such a difference might exist between different parts of the same work, provided the work itself were of a composite character, as such collections are apt to be, different parts being drawn from different sources. It is to be hoped that the further excavation of the ruin mounds of Oxyrhynchus, which are more than a mile in length, and of which only a portion has yet been explored, will result in the discovery of further fragments which may throw light on the disputed points. Biblical scholars will welcome this little book, which brings together in a small compass the material that must otherwise be sought in two large volumes of the publications of the Græco-Roman Branch of the Egypt Exploration Fund.

English and Scottish Popular Ballads. Edited, from the collection of Francis James Child, by Helen Child Sargent and George Lyman Kittredge. Cambridge Edition. Boston: Houghton, Mifflin & Co. 8vo. 1904.

There could be no more acceptable addition to the "Cambridge Poets" than this scholarly condensation of the late Professor Child's monumental work. With the exception of five ballads (Nos. 33, 279, 281, 290, 299, suppressed *pudoris causa?*) every one of Child's 305 is represented, generally by the two best versions. Variant readings, when of importance, are given in notes, and there is a bibliography and glossary. Child's introductions are severely condensed or epitomized, and the book is a veritable vade-mecum for the ballad lover who, through shortness of purse or leisure, may not take his Child straight. The frontispiece portrait of Professor Child is from the original which Kruell's graver has interpreted so feelingly and poetically in the print known to a chosen few.

While this admirable compendium (to which the only rival is Child's early and less accurate compilation originally made for Parker's "British Poets," and subsequently reprinted) is addressed to the general reader, scholars must reckon with the special introduction in which Professor Kittredge discusses the communal theory. Ballad readers know, or ought to know, that there are two divergent theories of ballad authorship. Herder believed that ballads were a kind of emanation from the people, a theory which Jacob Grimm dogmatized in the aphorism, "Das Volk dichtet." Mr. Courthope, among others, has maintained that a ballad is neither more nor less communal than, say, a metrical romance; we merely have to do with a very humble sort of authorship plus the accidents due to oral transmission. Mr. Kittredge seeks an eirenicon which lacks a little in definiteness. Admitting the difficulty of proving that a consistent narrative poem can be produced by several persons collaborating under a communal instinct (here the verse-capping of the Faroe Islanders and the mocking rhymes of children are made to bear a staggering burden of proof), Professor Kittredge shows conclusively that, however ballads originate, they inevitably become popular. The people may or may not invent them; it invariably gives them their shape and tone, so that the entire *genre* falls out of the literary tradition, is so truly popular and impersonal as fairly to be called communal.

In a sense, the question is academic. Nobody disputes the popular nature of these poems, which transcendentalists love to think come out of some sub-conscious stratum of communal emotion, while rationalists apply rather pragmatically the argument from design, and infer an author from an ordered product. But then it makes a real difference which horn you choose. To Mr. Courthope the author of a ballad is simply an humble Meistersinger. There are bad and good ballad makers—the unknown author of "Sir Patrick Spens" and the average rhymester for the broadsides; some ballads have suffered in transmission, others have gained; all are a sort of cheap literature. To Professor Child and his disciples, on the contrary, a sharp distinction exists between ballads and sham ballads. "Traditional ballads," as Child loved to call them, grow only in rather primitive communities, where ideas are uniform and authorship in the literary sense is unknown. Thus, Professor Kittredge would conclude, the author is merely the mouthpiece of the throng, and, taken genially, Grimm's *Das Volk dichtet* is essential truth.

Hereupon it may be said that rule of thumb bears out the transcendentalists surprisingly well. Practically, in spite of perplexing cases like "The Queen's Maries," it is not difficult to surmise the pedigree of any given ballad. The present writer heard "Lord Lovell" (Child, No. 75) at his mother's knee, and learned "The Mermaid" (Child, No. 289) from his New Jersey schoolmates. These ballads, though of respectable antiquity and seemingly popular provenance, are surely as literary as Thackeray's "Little Billee," also a high favorite with the schoolboys of the late seventies. These same playmates commonly sang a literary parody of "The Twa Corbies," a genuine traditional ballad; and "Captain Kidd," a surprisingly excellent effort of some broadside poetaster. Only recently your reviewer has heard "Greenfield Mountain" crooned by an octogenarian—a broadside ballad which has gained pseudo-traditional standing in central Massachusetts. To pass from this circle to the illiterate mountaineers of Kentucky, who still recite "Chevy Chace," is to make the great step from mere balladry to the real ballad. Autolycus's bag, *pace* Mr. Courthope, has about as little to do with the genuine ballad as Dibdin and Rossetti with the community that produced "Johnie Armstrong."

The Writings of Samuel Adams. Edited by Harry Alonzo Cushing. Vol. I. Putnams. 1904.

This initial volume contains the Adams papers of 1764-1769. They relate to the troubled period of Massachusetts history in which the differences between Assembly and Governor and between colony and ministry were rapidly widening and were already productive of protest and violence. In the fervid representations of Adams and his colleagues, the actions of the Governor become grievous oppression, malignant crimes against freedom; and we almost forget the moderating circumstances that give support to Bernard and Hutchinson in their efforts to maintain authority and fulfil instructions in opposition to a turbulent House of Representatives. Again and again the addresses, memorials, and private let-

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ters state the grievances, repel accusations, protest loyalty, and demand redress. Much of the reasoning is based upon the local contest with the King's representative; but it constantly tends to a broader application, and includes the liberty of the subject in all the English colonies in America. The right to dispose of his property, and (not being represented in Parliament) to oppose the taking of his property by taxation without his consent, was a fundamental principle of liberty. The Stamp Act, the duties on imports, the independence of Governor and judges, the commissioners of customs, were only some of the object-lessons for the colonies that the cause of Massachusetts was the cause of all.

Adams gives expression to the common danger and the common remedy, and he is best in the few private letters printed in this volume, for in his town and assembly papers the restraining influence of a committee is seen. His letter to Gadsden in 1766 (p. 108) is a masterpiece of agitation, asserting rights, suggesting dangers, urging watchfulness, glossing hostile acts of Parliament, and describing the awful possibilities should his imagined dangers become real. His pen was always active, and, before the last page is reached, the reader is wearied by a certain sameness of expression and attitude, which later became fixed and inseparable from all Adams did or wrote.

The editor has performed his task with great self-repression. Notes on the measures to which the addresses were a reply would not have been out of place, and some proof that the "Puritan" and "Candidus" articles were really by Adams would be welcome. The two letters on pages 26 and 34 were written to George Whitefield. Convenience would have followed the printing of the draft and the final form of a letter in parallel columns. Was not one of the commissioners named Hutton (not Hulton, as given in the note on p. 316)? The reprint of the "Appeal to the World" is made the more interesting by comparison with the manuscript draft, which seems to establish Adams's authorship; but in a number of other papers the same proof is needed to support the very general and often loose claims of William V. Wells.

The volume is a much-needed reminder of a chapter of colonial history that is in danger of being forgotten, even while some of the features of governing a dependency by agents at a great distance from the source of authority are almost daily present to us. "In all free States," wrote Adams, "the constitution is fixed; it is from thence the legislative derives its authority; therefore, it cannot change the constitution without destroying its own foundation"; and he insists that the constitution holds as well in English America as in England. But Parliament never asserted that the Constitution did not follow the flag.

Economic Inquiries and Studies. By Sir Robert Giffen. 2 vols. London: George Bell & Sons; New York: Macmillan. 1904.

These volumes contain a selection of essays that have appeared at intervals during the last thirty years. Some of the subjects discussed belong now to history; some are of very present interest. Those who appreciate the treatment of questions of fiscal policy according to scientific methods will read, or reread, nearly everything here presented with pleasure. Those who care to understand the controversies now shaking the very foundations of the English system of government will find here the light they need. All will agree that these essays constitute a splendid memorial of the industry and ability displayed by their eminent author in the statistical researches to which he has devoted his life. No such brilliant work, we must reluctantly say, has been done in this country since Mr. Wells's time; and we fear that what is now done in this direction receives scant recognition from the public.

We need not infer, however, that the extensive use of statistical arguments by the English public is a sign of great political intelligence. As Sir Robert Giffen ruefully observed more than twenty years ago—and we believe he has lately repeated the observation—the actual handling of statistics proves how little the study has really advanced, not merely among the multitude, but among the classes who are most carefully and highly cultivated.

"There has been a great hash of figures," he says, "indicating that those who use them have hardly the rudiments of statistical ideas, whether true or false. In journals of the highest standing there are the wildest blunders of the schoolboy order. . . . Our satisfaction therefore at seeing so frequent an appeal to statistics must be considerably qualified by the nature of the appeal. . . . The popular standard for statistics is evidently not yet so strict as it is for other scientific studies. Any man, it seems to be thought, can handle figures, and writers who are otherwise competent are not afraid to touch them, as they would be afraid to touch chemistry, or geometry, or botany, or geology, or almost any science one could name."

It is impossible to read these observations without a feeling akin to despair. They occur in what may be justly called the celebrated paper on "The Use of Import and Export Statistics," read before the Statistical Society in March, 1882. This paper was occasioned by the agitation which then prevailed concerning the balance of trade and the "fair-trade" theory. We believe it may be said that Mr. Giffen exposed every fallacy which has been brought forward on these subjects, and made plain the conditions of English trade in a manner that should have rendered the repetition of these fallacies impossible. Notwithstanding this conspicuous and conclusive refutation we now, after the lapse of twenty years, see all these antiquated fallacies revived and refurbished, and so vigorously championed by Mr. Chamberlain and his followers as to make it not improbable that they will be adopted as the basis of the commercial policy of England. That such a result should be even possible is enough to dishearten all laborers in Sir Robert's field; but, we must add, his ardor seems unabated.

Perhaps this ardor may, after all, be justified by the event. While it is true that every generation must learn wisdom for itself, it is something to have a store of facts so well established as to be easily accessible. In the essay to which we have referred, very careful investigation was made of the extent of what Mr. Giffen called England's "invisible exports." He pointed out that the gross revenue derived from vessels engaged in foreign commerce was certainly as much as £60,000,000, and probably more nearly £80,000,000; an item which is omitted in the ordinary estimates of the balance of trade. It has, of course, been disregarded by those prominent in the present recrudescence of protectionism; but the opponents of reaction have found Mr. Giffen's investigations extremely serviceable, and the absurdity of the alarm expressed at the excess of imports has never before been so thoroughly exposed. Of course, the income derived by Englishmen from their investments in foreign countries appears in the imports of goods. So far as these investments have been sound, they necessarily swell what is called the "adverse" balance of trade. So far as they are worthless, they appear only in the addition which they make originally to the list of exports. To use one of Bastiat's illustrations, a "favorable" balance of trade, according to the protectionists, would result if the vessels bearing imports were all wrecked before reaching port. No quicker way of reducing the excess of imports could be devised.

As Mr. Giffen explained, if we compare the trade returns of all countries, we find that on the whole the value of imports exceeds that of exports by some 10 or 12 per cent., the principal cause of the discrepancy being the cost of transportation. There are, however, as he showed, so many pitfalls in the shape of differences and changes in the systems of valuation, in fluctuations of price, in the effect of wars, and in many other influences, as to make it the height of presumption for any one not an expert to venture to make use of trade figures. He is almost certain to proceed in ignorance of absolutely vital elements. Speaking in a broad way, we may say that a country which imports more than it exports is either absorbing foreign capital or drawing an income from foreign investments. An exporting country may be paying its debts, or investing in other lands. The mere figures tell us little about causes; they must be explained by evidence *aliunde*. England, for instance, exports vast quantities of goods that have been simply consigned there, or that have undergone some process of manufacture. She imports a great deal of cotton, and exports most of it as cotton yarn and cloth. Imports thus make exports, and we cannot have the latter unless we have the former.

In this connection we shall quote a few words from the beginning of a paper written in 1877, as illustrating the timeliness of these essays. Mr. Giffen then observed:

"A phenomenon is being repeated at the present time which is often witnessed in times of depression of trade. The cry is raised that trade is being destroyed by foreign competition. Every bale of goods or ton of ironwork which comes from a foreign country into England 'at a lower price than the same articles could be produced at home,' is made the text of a discourse on the decline of English manufacturing. The multiplication abroad of manufactories of those articles which we produce for export is made the text of similar discourses. 'See,' it is said, 'how some nations which were formerly our customers are manufacturing for themselves, and how other nations are going to the shops of rivals like the United States, France, and Germany, who are gaining on us every day in the race.'"

The folly of these apprehensions was thoroughly exposed by Mr. Giffen; but we need not restate his facts. They are in the main as available now as they were a generation ago, for the outcry against foreign competition proceeds on the same misunderstanding of the situation. Several of

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these papers are of interest as showing how statistical science can forecast the future; but in one instance Mr. Giffen was mistaken. He was disposed to predict a continued fall in prices, because he did not anticipate any great increase in the production of gold. His argument, otherwise valid, was vitiated by the unexpected increase of this production. With this exception we observe no instance where Mr. Giffen has ventured on a prediction without being justified by the event. The enormous advantage which lawmakers might obtain from studying these volumes is too obvious to require statement; but our lawmaking has not reached the point where scientific methods are applied or appreciated.

History of the United States Capitol. By Glenn Brown. 2 vols. Washington: Government Printing Office, 1900-1903. Pp. 255, 322 plates.

In view of the recent attempt to set going extensive and ill-considered additions to the Capitol—an attempt which, fortunately enough, resulted in having committed to the hands of architects of great ability the duty of studying the whole problem of an extension of the building—the appearance of the second volume of Mr. Glenn Brown's 'History of the Capitol' is most timely. The first volume concerns itself with the old Capitol and with the work of Thornton, Latrobe, and Bulfinch, the three architects who made it what it was. Chief among these men was Dr. William Thornton, whose scholarly design, submitted after the first competition had proved a flat failure, commended itself to Washington for its "grandeur, simplicity, and convenience," and to Jefferson because he found it "simple, noble, beautiful." It was indeed the quality of simple beauty not devoid of grandeur that gave the Capitol that character which it has retained through all its changes, and from which no future additions should depart. Credit has also been claimed from time to time for both Hallet and Hadfield, early superintendents of construction, for the design of the original buildings, or at least for such great changes in Thornton's design as would force us to accord the success of it to them. Mr. Brown's marshalling of evidence in the form of letters and drawings once and for all disposes of such claims, and proves beyond doubt that the design of the Capitol, up to the time of Latrobe's appointment, was in all essentials Thornton's, and that the many attempts of Hallet and of Hadfield to modify that design were, for the most part, signally defeated.

Congress first occupied the building, or rather one wing of it, in the year 1800, and Mr. Brown has been at great pains to discover the way in which the Senate and House were accommodated in the small area between the rotunda and the present north wing. The Senate, it appears, sat where is now the room of the Supreme Court, but upon the level of the basement floor, the gallery of the Senate Chamber being upon the first-floor level. On the other or western side of the building, and upon the first floor, sat the House in a room which reached through two stories. Diagrams showing the shapes and uses of the several rooms of the then north wing accompany the description, and make clear the otherwise obscure contemporary evidence.

Of Latrobe's important modifications of Thornton's plans, and of his restoration of the interior of the building, after its burning by the British in 1814, as well as of Bulfinch's subsequent part in the work, a very complete account is given. Of the old Capitol, Mr. Brown says:

"Thornton, Latrobe, and Bulfinch deserve the distinction of being the architects of the building. Each designed and planned. Of the three, Thornton deserves the greatest praise, as the originator; Latrobe next, doing much original work in detail as well as planning, and general arrangement of the interior. Bulfinch executed Latrobe's drawing and gave a better plan for the central western part of the building. Thornton showed an appreciation of the needs of the American people, and a confidence in the growth of the country which his contemporaries did not appreciate."

The second volume of the work deals chiefly with the extensive additions to the Capitol made after the year 1850, the wings and dome designed by Thomas U. Walter, and the western terraces and improvements to the grounds carried out under Frederick Law Olmsted. By the middle of the nineteenth century, the increase in the membership of Congress incident to the growth of the country, and the increase in the volume of business transacted at the Capitol, had rendered a great enlargement of the building necessary. A futile competition was followed by the appointment of Thomas U. Walter as architect charged with the work. He retained his position for fourteen years, at first making the long series of studies which led up to the design of the north and south wings as eventually constructed—a highly interesting series of plans, which Mr. Brown reproduces in his book. In 1855, Congress determined to erect upon the walls of the low dome of the old Capitol a far higher one—a dome of necessarily greater diameter than the original. To comply with such conditions, it was necessary to resort to a veritable *tour de force*. How brilliantly Walter met and overcame the difficulties of the situation, need not now be related. The apparent inadequacy of the eastern portico of the building to support so vast a mass as the dome which had partly to surmount it, is the justification, from a purely artistic point of view, for the eastern extension of the Capitol now under consideration.

During eight of his fourteen active years Walter was nominally subordinate to a captain of engineers, but whatever may have been the merits of the long controversy between himself and Capt. Meigs as to the control of the work (a controversy with which Mr. Brown deals at length and in a most judicial fashion) the verdict of time is that to Walter and not to Meigs is due the credit of giving to our greatest monument an aspect of the utmost dignity and impressiveness. Of Walter, Mr. Brown says: "He was the man best fitted to make these important additions. His love of refined and classical proportions and details, his good taste and his rare restraint in reproducing the features of the old work and harmonizing the new with it, showed a man of rare capacity." The many beautiful drawings made by Walter's own hand, which are reproduced in the book, prove his personal capacity as a designer and draughtsman to have been of a kind that would put to shame many of the greatest practising architects of the present day.

To the great improvement of the western aspect of the building and of the grounds, which later came about under the direction of Olmsted, a chapter is devoted, while the remainder of the book is given up to a most faithful and exhaustive account of the works of painting and sculpture that are to be found within and about the building; to a detailed list of all appropriations, numerous beyond belief, made for the building; to biographies of the architects, engineers, and superintendents of the fabric, and to a bibliography of the building. This work is by all odds the most comprehensive and authoritative yet published upon the United States Capitol.

The Penobscot Man. By Fannie Hardy Eckstorm. Boston: Houghton, Mifflin & Co. 1904.

Idlers on the coast of Maine—or, for that matter, pilgrims to Alaska—will find a *bonne bouche* better than a mountain trout in this little volume, 'The Penobscot Man.' It is a series of true stories of the feats of lumbermen on the old "West Branch Drive." The mere gormandizer of fiction will read it for the verve and dash and enthusiasm which sweep him through each fytte with the speed of a log-drive down a cataract. But the judicious epicure will taste it slowly and ruminate on it, and then lay it away on a shelf quite apart from the general run of facile outdoor narratives with which the publishers class and compare it. Mrs. Eckstorm says that her "stories are told with little art"; but from this the critic must respectfully dissent. Another person might know the bare facts; she tells them with imagination, with a beautiful poetic insight, with that arrangement and selection which make art.

She gives us a scene and the heart of it; she knows the hearts of her heroes with an intimacy which may be partly drawn from love and old acquaintance, but which has a bit of genius in it, too. Without that, her dialect and her technical terms might be a weariness and vexation. Each of her sketches is a little dithyramb rather than an idyl; and it is curious to observe how she rolls the long Indian names on her tongue with the same instinctive art and enjoyment that belong to the Iliad, or to Clough's 'Bothie of Tober-na-Vuolich.'

She thinks that her tales may be good because they are facts. That is partly true; but no one knows what exact portion of fact there is in the Iliad or the Odyssey, and still the misguided schoolboy pores over them with delight. Mrs. Eckstorm has the epic rush and the charming poetic touch. She was a little girl when a band of Indians came to her father to inquire for the body of their drowned chieftain. "They were tall, and I looked through their legs as between tree-trunks, and the shadow of grief on their dark faces made them like the heavy tops of the pine trees, trees of mournfulness and sighing." That is epic—one might say Ossianic—but it is without affectation and beautifully true. We were lately informed by a young parson who labored among congregations Down East, that the people of Maine are degenerates, and that they have no morals. Mrs. Eckstorm shows us that the Maine man "dies cheerfully; he does not boast of his morals, but

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he does not fear death, and he knows how to live for an ideal." That type of man is more needed than the worshipper of the full dinner-pail. It is likely that Mrs. Eckstorm knows the nature of the Penobscot man better than our pessimistic parson.

Spinoza's Political and Ethical Philosophy. By Robert A. Duff. Glasgow: James MacLehose & Sons; New York: The Macmillan Co. 8vo. pp. 516.

Baruch de Spinoza died on the twenty-third of February, 1677; and when he shall have been dead for two centuries and a half, it is safe to say that a higher rank in philosophy will be commonly accorded to him than ever before. The vicissitudes of his fame, and not of his fame only, but of the understanding of his doctrine's prevalent color, have been unparalleled by those of any other modern philosopher, and are more surprising—yes, and more discreditable to readers of metaphysics—than those which the estimation and interpretation of Duns Scotus, Aristotle, Plato, and Epicurus have undergone, since different civilizations must be expected to apprehend such all-permeating conceptions very differently. When Spinoza's principal works appeared, as they first did shortly after his demise, in one collection, the judgment of Leibniz was that they merely traced out a little further some consequences of Cartesianism; but they soon got that brand *"atheistical"* scorched upon them that has not entirely worn off to this day. The original meaning of it was that they displayed that incipient tendency toward regarding the books of the Bible with the eye of historical criticism which had no little popular vogue about 1700; but before long, as in so many instances, the word was retained while the meaning of it was entirely changed, as one can see by turning to Bayle's 'Dictionnaire,' where Spinoza is set down, without misgiving, as a materialistic pantheist. When Malebranche called the doctrine an "épouvantable et ridicule chimère," the phrase reflected a curiously jumbled misapprehension.

About the middle of the century Wolfius honored Spinoza with a refutation, and a definitive judgment seemed to have been reached on all hands that his philosophy merited notice only for its oddity. Then, as the century drew toward its close, the sort of people who gape in admiration of Jakob Boehme, first in Holland and afterward in Germany, took up, as a help or substitute for that, a mystical and sentimental Spinoza fad. Herder caught the infection; and later, Moses Mendelssohn; and still later, Goethe and Schiller. Of course, all these literary folk looked upon the geometrical form of the 'Ethica' with simple awe. So, indeed, or almost so, did all readers of Spinoza until recently, although it is the only thing in his books that is ridiculous, the only thing about the man that is not venerable. The celebrated philosopher Friedrich Heinrich Jacobi made a more serious study of the 'Ethica'; and he and, more particularly, Hegel brought in that conception of its metaphysics which exaggerates the rôle that idealism plays in it; albeit its idealism is, in truth, very remarkable, considering that Berkeley was not born until several years after Spinoza died.

The importance that the Hegelians attributed to the strange thinker led to his works being studied more generally, more carefully, and more impartially than ever before. They were many times republished in the original Dutch and Latin—upon which latter Spinoza so set his own stamp—not to speak of translations following one another like waves on a beach. We would that the 1895 edition of *the* edition of Van Vloten and Land could give place to a third issue which, retaining the commodious form, should correct misprints and should confront each page of the Dutch with an English, or even German, translation. Meantime, commentaries have appeared in such numbers that the mere perusal of the principal of them has become a great task and their study a specialty. But the principal question is the very reverse of a minute one. In regard to another philosopher, say Kant, we compare the three versions of the deduction of the categories to see how they gibe, we ask whether the refutation of Berkeley accords with the first edition of the 'Critik,' how far the Critic of the Judgment is in harmony with that of Pure Reason, and the like. But in reference to Spinoza, it is the general attitude of his mind that is in question; and the general lesson we derive from the leading discussions is that the commentators have been apt to restrict their studies too much to the one book that is so formal, that they consider Spinoza too exclusively as a metaphysician, and that they have not paid sufficient attention to his extraordinary approaches toward pragmatism. Such had been the conviction of the present reviewer before he took up this volume of Mr. Duff's, who presses the same opinions much further than the reviewer had conceived them to be warranted.

Mr. Duff surveys the works of Spinoza as a whole; and his remarkable acquaintance with them enables him at each point to cite chapter and verse in support of his interpretations. Confining himself strictly to interpretation without criticism, and putting aside Spinoza's metaphysics, so far as it is possible to do so, he forces us to acknowledge what we venture to think will be a novel idea to most of our readers, that Spinoza regarded philosophy from an intensely practical point of view. Mr. Duff makes no reference to pragmatism. For aught there is in his volume, he may never have read a page of James, or Schiller, or any other pragmatist. Of course, he could not say that Spinoza ever enunciated the principle of pragmatism, which is that even the abstractest of our conceptions has absolutely no meaning otherwise than in so far as it has a conceivable bearing upon human conduct. But he brings before us a Spinoza so far on the road to that opinion that we cannot help guessing that if, instead of dying at the age of forty-four years and three months (all but one day), he had lived to the age at which men commonly come to philosophical maturity, he might very likely have conferred upon philosophy the inestimable advantage of a formulation that vindicates so many judgments of common sense and of anthropomorphism. Already, as Mr. Duff points out, Spinoza had thoroughly recognized, as a fundamental truth, that the substance of what one believes does not consist in any mere sensuous representation, but in how one would be disposed to behave. How long, then, could it be before he would come to ask himself, *"If that is what belief is, how can* a belief relate to anything but behavior?"

Spinoza, according to Mr. Duff's presentation of him, was the last man in the world to care for abstract speculation. He was animated with the desire to do his practical part in making men better. How men were practically to be made better was his problem. In order to solve this problem, it was necessary to begin by analyzing it, and this drove him perforce to metaphysics. His real study, however, was ethics; and he understood by ethics an infinitely more practical science than many writers upon the subject do in the twentieth century.

Of certain faults in Mr. Duff's work we shall say nothing, for, as long as metaphysics is avoided, they are of no consequence. The book is by no means a mere study of the history of philosophy. The author expects his reader to be interested, not solely in the fact that Spinoza thought so and so, but in the substance of his cogitations as well. The reviewer, individually, will frankly confess that, in going through the volume, he has had a difficulty in repressing an occasional movement of impatience at this. On the other hand, this is about the only Spinoza book that is not handicapped by the weight of technicalities. Its style is as comfortable as one's favorite easy-chair can be, and receives every aid that beautiful printing and delicious paper can render. It is the only book we know of that considers Spinoza from the most comprehensive single point of view.

Physical Training For Children by Japanese Methods. By H. Irving Hancock. G. P. Putnam's Sons.

It seems a pity that the author in his third volume should uselessly overwork his main contention concerning the excellence of jū-jutsu, by advertising it as having been "practised for twenty-five hundred years," which antedates just about a thousand years any real Japanese history. The very word jū-jutsu was unknown until introduced, like pretty nearly everything else in Japan that is worth anything, from China, while the samurai class, of whom Mr. Hancock talks so airily as existing in the prehistoric ages, had its origin as late as the ninth or tenth century. Nor is it fair to say, without considering all the circumstances, that the Japanese in the Pekin campaign of 1900 were able "day after day to outmarch our troops by 50 per cent." As a matter of simple fact, the Japanese, already practically acclimatized, most numerous and best equipped with cavalry, horses, and artillery, were given the van. Being ahead of the Russians, who were exceedingly slow marchers, they were able to select always the umbrageous villages and to rest in the shade, utilizing the best and coolest hours of the day to march in. Not being allowed to outstrip the Russians, they had even more rest than they wanted. The Americans, on the contrary, were kept behind the slow-footed Russians, and were compelled to do the heaviest marching in the hottest hours of the day. Had the Japanese been obliged to take the American place, the story would have been very different. As for the early days of the campaign of 1904, the Japanese, despite the difficulties of nature and the weather, were provided with porters and laborers beyond

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anything known in our military life. They were moving over ground every foot of which was perfectly familiar, with special facilities for transportation, while every contingency had been foreseen for years.

When the author states that during his stay in Japan he saw hundreds of white men intoxicated, but he did not see one drunken native, we can only say that his experience must have been confined to the seaports, for our long knowledge of life in the cities and interior is of a state of things very different. It is true that the drunken Japanese, except when full of fusel oil, is not usually violent. The author's remarks about saké, which is a generic term, are not scientific. Saké is not a wine at all, but in its most common form a beer, a brewed or fermented drink, though by distillation it can be made into others of its fifty or more forms as strong as brandy. As far back as 1853, the prevalence and cheapness of saké called forth Commodore Perry's surprise and fear: "Japan's curse for centuries has been cheap liquor."

Apart from the author's rambles into history and chemistry, we are very glad to say that he has produced a book of high value, both on account of its sterling matter, the orderliness of its arrangement, and the thoroughly practical nature of his directions. These show that he is a true teacher, and understands well both the object to be attained and the limitations of his pupils. The book is admirably fitted for use in schools and in the home. The abundant illustrations taken from life powerfully reinforce the text, showing that such exercise faithfully followed must make healthy and superbly developed young men and maidens. Obviously, this little work, which reads so easily, has been one of long and arduous preparation. Apparently, no essential of bodily training has been omitted. Incidentally the author preaches a powerful temperance sermon in showing the uselessness of alcohol and the manifold benefits of pure water. The charm and beauty of the gentle art is that it avoids overtraining and intemperance in all things, and that it keeps its subject supple and elastic even into old age. Its *bête noire* is over-exertion. None of its pupils ever get muscle-bound. Like the best things which are truly Japanese, it has a horror of the too much.

BOOKS OF THE WEEK.

Barry, Eugene. Poems. Boston: L. C. Page & Co. $1 net.
Benson, E. F. The Challoners. (Fiction.) Philadelphia: J. B. Lippincott Co. $1.50.
Benton, Josiah H., jr. A Notable Libel Case. The Criminal Prosecution of Theodore Lyman, jr., by Daniel Webster. Boston: Charles E. Goodspeed. $3.50 net.
Corpus Poetarum Latinorum. Fasc. IV. London: G. Bell & Sons. 9s. net.
Ford, Harold. The Principia of Oratory. Third ed. 50 cents net. The Art of Extempore Speaking. Second American ed. 75 cents net. The Decadence of Preaching. 75 cents net. Milwaukee: The Young Churchman Co.
Henshall, James A. Book of the Black Bass. Revised edition, with the supplement, More About the Black Bass. Cincinnati, O.: The Robert Clarke Co. $3.
John Bellows: Letters and Memoir. London: Kegan Paul & Co.; New York: Henry Holt & Co.
Lawless, Emily. Maria Edgeworth. (English Men of Letters.) The Macmillan Co. 75 cents net.
McKinley, William. The Tariff. (Reprint of essay written in 1896.) G. P. Putnam's Sons. $1.75.
Olmsted, Frederick L. A Journey in the Seaboard Slave States. Reprinted, with biographical sketch by Frederick Law Olmsted, jr. 2 vols. G. P. Putnam's Sons. $5 net.
Purser, William Edward. Palmerin of England. Dublin: Browne & Nolan, Ltd.; London: David Nutt.
Shoemaker, Michael Myers. The Heart of the Orient. G. P. Putnam's Sons. $2.50 net.
Smyth, A. Watt. Physical Deterioration: Its Causes and the Remedy. E. P. Dutton & Co. $2 net.
The Diary of a Musician. Edited by Dolores M. Bacon. Henry Holt & Co. $1.50 net.
The Jewish Encyclopedia. Vol. VII—Italy-Leon. Funk & Wagnalls Co.
The Oxford English Dictionary. Vol. VIII. Reactively—Reé. Oxford: The Clarendon Press; New York: Henry Frowde.
The Philippine Islands, 1493-1898. Vol. XV.—1609. Cleveland, O.: The Arthur H. Clark Co.
Thwaites, Reuben G. Early Western Travels. V. Bradbury's Travels in the Interior of America. Cleveland: Arthur H. Clark Co. $4.
Unwin, George. Industrial Organization in the Sixteenth and Seventeenth Centuries. Oxford: The Clarendon Press; New York: Henry Frowde. 7s. 6d. net.
Writings of Samuel Adams. Edited by Harry Alonzo Cushing. Vol. I. G. P. Putnam's Sons. $5.

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